THE CLERGYMAN'S COMPANION IN Visiting the SICK: BEING A COLLECTION OF The following Particulars for that Purpose, *Viz.*

I. Of the manner of Visiting the Sick, extracted from Dr. *Taylor*.

II. The Order for Visitation of the Sick, out of the *Common-Prayer-Book*.

III. The Communion of the Sick.

IV. Several other Prayers and Forms, with a considerable variety of Occasional Prayers for the Sick; taken out of the Writings of some of the most Eminent Divines of the Church of *England*.

To which are annex'd, The Offices of Publick and Private Baptism.

The Second Edition, with Alterations and Additions.

Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, Jam. v. 14.

London, Printed for *J. Churchill*, at the *Black-Swan* in *Pater-noster-row*, and *J. Round*, at *Seneca*'s Head in *Exchange-Alley* in *Cornhill*, 1712.

12
49
FEB

To His GRACE

The most Reverend Father in God,

THOMAS,

Lord Archbishop of

CANTERBURY;

Primate of all *England*, and Metropolitan, &c.

THIS

COLLECTION

Is with all dutiful Respect,

And most humble Deference and

Submission, Dedicated.

BRITISH MUSEUM
1949
FEB

THE PREFACE.

THAT I venture to put out a Collection of this Nature, is not without the profoundeſt Submiſſion to all of that Holy Order whom it more immediately concerns, not deſigning in the leaſt to preſcribe or lay down any thing here, by way of Rule, or particular Direction to others, but only to make an humble Tender of that, which being originally deſign'd of Uſe to my ſelf; I was in hopes might be ſo, to ſome others alſo, in one reſpect or other, if not in all.

I conſider'd there were ſeveral very excellent Things, relating to the Miniſterial Office, in the Viſitation of the Sick, variouſly interſpers'd in the Writings of ſome of our moſt Eminent Divines, which if carefully collected, and put into one Claſs by themſelves, eſpecially when join'd with the Prayers of the Church, I thought might be rendred doubly Serviceable, conſequently ſufficient to warrant the preſent Deſign; but having met with different Opinions, ſome approving, others excepting againſt it, I ſhall think my ſelf obliged

to take notice of the latter, tho' contrary to my intended Brevity, and the Advice of some Friends, who thought there was no occasion for it.

In the first Place, It was urg'd as a piece of Presumption in me, to transplant the Offices of the Church from their Native into a Foreign Soil.

This indeed would be an high Objection, if there was not sufficient reason to qualifie it, for all must own it is not for any private Person to pretend to break down the Fence of publick Authority, or infringe upon the Rights of that which the Church hath set apart; but then it is plain again on the other Hand, that this is to be understood, with relation either to some direct Breach *of the Rules or Composures of the Church, or a different Application of the Matter therein contain'd, or else to some ill Consequence, that might follow upon doing that which otherwise might be lawful; but where nothing of this appears, but the same Office is us'd after the same Manner, in the same Form, and to the same Intent and Purpose in one Place as in another, I humbly conceive this cannot be look'd upon as the least Violation of, or Infringement upon the Rights of the Church, or be any ways more unwarrantable than it is for the same Book, or part of a Book, that is distinct from the rest, to be printed sometimes in one Volume, and sometimes in another, for the*

sake

ſake of Convenience: And the Convenience of having the Offices inſerted in the manner they are here is obvious at firſt View; ſo that I ſhould think the Objection ſufficiently anſwer'd, but that it was farther ſaid, that the Prayers and Offices of the Church were not to be ſet upon the ſame Level with others, as tending to too familiar a Treatment of the publick Form.

But, with Submiſſion, I think there is no more reaſon for this part of the Objection than the former.

For as to the Prayers, *I always took it for granted, the more we uſed them, the more Honour we did them, and the greater Benefit we were likely to reap by them, as being ſo very pious and full and comprehenſive, and the neareſt Pattern to that beſt of Copies our bleſſed Saviour hath ſet us, which notwithſtanding the Dignity of it, and the Sacredneſs of its Author, was never yet thought by any true Member of the Church, to be in danger of being leſs rever'd for being more made uſe of, but always on the contrary; as innumerable Inſtances both of the frequent Uſe of that, and the Prayers of the Church, with other Devotions abundantly teſtifie.*

And as to their Offices, *I can't ſee how the joining 'em together in the manner they are here, with Devotions of private Authori-*

ty, is doing any more in effect than what moſt, if not all have done, and daily, and muſt neceſſarily do by their Practice, if they would anſwer all the Ends of Viſitation; and therefore if the one be juſtifiable, with leſs Convenience the other muſt needs be ſo I ſhould think with more.

Now the very make of the publick Form in a manner beſpeaks a Liberty of doing this, ſince (if not being thought convenient in the place where it is to extend it ſelf to all the Particulars that might occur in a Duty of ſuch a Latitude) it plainly ſeems to infer that it was only deſign'd to be the Platform or Ground-work of viſiting in general, to which in reaſon the Compoſures of worthy Men might be added, at leaſt in thoſe Particulars, for which there was no Proviſion made in that.

If this were not ſo, to what purpoſe have ſo many learned Pens imploy'd their Talents this way? Why is the World ſo full of excellent Things for the Clergy, in their Viſitations of the Sick, if nothing muſt be added to the publick Form?

But notwithſtanding what hath been ſaid, I muſt confeſs upon the whole, I ſhould ſcarcely have attempted a liberty of this Nature, had I not thought there was ſufficient Warrant for it from the 67 Canon of our Church, in theſe Words,

When

When any Perſon is dangerouſly ſick in any Pariſh, the Miniſter or Curate having knowledge thereof ſhall reſort unto him or her (if the Diſeaſe be not known to be infectious) to inſtruct and comfort them in their Diſtreſs according to the Order of the *Communion-Book*, if he be no Preacher; or if he be a Preacher, then as he ſhall think moſt needful and convenient.

Here is a full liberty given to the Preaching Clergy to uſe their Direction in this Matter, and therefore hoping I ſhall be fully acquitted upon this Score, I come no reply to another Objection, which (*allowing the Reaſonableneſs of the Premiſes, yet*) would have it to be needleſs to add any more than ſome occaſional Prayers to the publick Office that are wanting in that.

This indeed I ſhould have agreed to, but that I conſider'd the ſame Perſon is often to be viſited in his Illneſs, and after having repeated the Exhortation and the Creed (which would not be ſo proper to do more than once) the remaining part of the Office would be very ſhort, and therefore I thought it would not be unacceptable to have ſome few other well-digeſted Prayers at Hand for a diſcretionary Uſe.

And here I think it not improper to addreſs myſelf, on the other Hand, to ſome who have been deſirous by Letters that more might be added

ded than is; particularly one who recommended the putting in Dr. Stern's *little Tract* de Visitatione Informorum; *but the reason of my contracting the Rules of Bp.* Taylor, *which was for the sake of Compendiousness, with the more genuine agreeableness of them to the rest of the Work, and the Character they bear of their Sufficiency in this respect, I rely upon as my Plea against that.*

The World is full of excellent Composures almost of every sort, but especially in Divinity, and if every thing of worth was to be inserted that look'd this way, the Book, from a little Manual, as design'd, would soon be swell'd into a large and unportable Volume.

The main drift of my Endeavours, was out of the most approved Things I could find for visiting the Sick, to make choice of that only which seem'd to me to be the Principal, which is the reason likewise that I have rejected some things that were in the first Edition, and comprised others in a less compass in this; not that I have presum'd to alter or diminish any thing material from any of the Originals, but only here and there, some few little Matters, that the Exigences of the Case requir'd: For whatever Alterations may be found in some of the Prayers, they are chiefly as I had them from others, and particularly those from Dr. Isham's daily Office for the Sick, *who in his Pre-*

face

face to that Book, gives this reaſon for the Liberty he had frequently taken in that reſpect, viz. That he had ſhorten'd and made ſome Alterations in the Prayers of private Compoſure, to make them fitter for their Uſe, which is a common Liberty (*ſays he*) that I hope needs no Excuſe.

That which I think my ſelf principally concern'd to Apologize for, is my adapting the Devotions to the Condition of a ſick Soldier and Seaman, *which (not being ſo happy as to meet with any thing peculiar to that purpoſe in others) I have humbly made bold to do from the beſt and neareſt Patterns I could find.*

The reaſon of my annexing the Offices of Baptiſm, which are foreign to the reſt of the matter, was from conſidering how convenient they might be to many in ſome particular Caſes, and of no ill Conſequence, as far as I can apprehend, in any: For tho' it hath been objected, that this might open a Gap for too great a Liberty of Baptizing in private, yet I cannot ſee how occaſion can be given or taken for it from hence, any more than from their being in the Communion-Book; The ſame Duty that put a Bar from doing it it one Place, would alſo in another. And I preſume no Clergy-man would take that Liberty, but upon a juſt occaſion.

And

And now I have nothing more to acquaint the Reader with, as to the Subject-matter of the Book, but that he'll find ev'ry thing more correct, and in a more natural Order than before, and (in lieu of ſeveral Things in the firſt Edition that was thought proper to be omitted in this) a very large Addition of Occaſional Prayers for the Sick; which being the moſt material part of the Collection, I ſhould be glad to increaſe ſtill, upon Information of any to the purpoſes that are wanting.

To fall in with ev'ry one's Notions, in a Work of this Nature, is hardly to be expected. But if the Deſign was manag'd by a more judicious Hand, I cannot but with all Submiſſion think it would be of real Service.

I can only plead for my ſelf, that I have done it to the beſt of my Power, and ſhould be glad if any would be invited hereby to put out ſomething of this nature more exact and agreeable, or correct what is amiſs in this, having no other End or Deſign but to make it as generally uſeful as I could: And if the Reaſons given for the Lawfulneſs of ſuch a Work be found of ſufficient Weight; if any ſhall be pleaſed to think well of what is here, and none of my Superiours, and ſuch as have peculiar Methods in this way of their own be offended at it, I ſhall be ſatisfied with what I have done; otherwiſe ſhall repent me of my Labour.

The

THE CONTENTS.

Of the Manner of Viſitation of the Sick. p. 1.
The Order for the Viſitation of the Sick, out of the Common-Prayer-Book. p. 25.
The Communion of the Sick. p. 36.
Proper Collects that may be uſed with any of the Prayers for the Sick. p. 50.
A general Prayer for the Acceptance of our Devotions for the Sick. p. 55.
Particular Prayers for the Sick. p. 56.
Proper Pſalms *for the Sick.* p. 64.
A Proteſtation of Faith, and alſo of Forgiveneſs that may be repeated by the Sick, after the Creed. p. 68, 69.

Occaſional Prayers for the Sick, *viz.*

For a Perſon in the beginning of his Sickneſs. p. 70.
For a Perſon when Sickneſs continues long upon him. p. 72.
For a Bleſſing on the Means us'd for a ſick Perſon's Recovery. p. 74.
For a Perſon when Danger is apprehended by exceſſive ſleep. p. 75.
For a Perſon that wants ſleep. p. 76.
For a Perſon that is light-headed. p. 77.

For

For a Person lying Insensible on a sick Bed. p. 79.

A prayer for a sick Penitent. p. 79.
For one that is harden'd and Impenitent. p. 137.
For a Person condemn'd to die. p. 139.

Proper Psalms for a sick Person at Sea. p. 82.
A Prayer for a sick Seaman. p. 85.
For a sick Soldier or Seaman. p. 88.

A Prayer for a Person whose Illness is chiefly brought on him by some calamitous Disaster or Loss, as of Estate, Relations, Friends, &c. p. 90.
For a Person that by any calamitous Disaster hath broken any of his Bones, or is very much bruised or hurt in his Body. p. 92.
For a Person that lies under an arrest of Death by any (such like) sad Accident. p. 94.

A prayer for one that is Lame in his Sickness. p. 96.
For one that is afflicted with grievous pains in his Body. p. 97.
For one that is Bed-rid. p. 99.

A prayer for a Woman at the time of her Travail. p. 101.
For Grace and Assistance for a Woman under the Tryals and Sorrows of Child-bed. p. 103.

Prayers for a sick Child. p. 106, &c.

The CONTENTS.

A prayer for a Person troubled in mind or Conscience. p. 108.

For one under deep Melancholy and dejection of Spirit. p. 109, &c.

For one under Fears and Doubts as to his Spiritual Condition, or that is under perplexing Thoughts and Scruples about his Duty. p. 113.

For one who is afflicted with a prophane mistrust of Divine Truths, and blasphemous Thoughts. p. 114.

For one under the dread of God's Wrath and everlasting Damnation. p. 116.

A Prayer for a Lunatick. p. 117.

For natural Fools or Madmen. p. 119.

A Prayer for a sick Person when there appeareth some hope of Recovery. p. 121.

A Prayer for a sick Person, when there appeareth small hopes of recovery. p. 123.

Another to the same Purpose. p. 124.

A Commendatory Prayer for a sick Person at the point of Departure. p. 125.

A Litany for a sick Person at the time of Departure. p. 126.

Several Forms of recommending the Soul to God. p. 130, &c.

A Consolatory Form of Devotion that may be used with the Friends or Relations of the Deceased. p. 133.

The Office of publick Baptism. p. 145.

The Office of private Baptism. p. 198.

ER-

ERRATA.

BY reason of the Author's Absence, the following Mistakes have happen'd, which are desir'd to be corrected, as

From pag. 26 to p. 69 the running Title ought to be according to the several Heads that are under it: In the Rubrick, p. 37. after *beginning at these Words*, insert (*Yea that do truly*, &c.) p. 46. l. 18. for *merciful* r, *mercifully*: p. 50. l. 16. f. *Father* r. *Saviour*: p. 54. l. 17. f. *Kindness* r. *Blindness*: p. 95. l. 13. f. *greatest* r. *greatness*: p. 107. l. 13. f. *thee* r. *this*: p. 115. l. 27. f. *after* r. *often*.

Of the manner of Visitation of the Sick: Or, the Assistance that is to be given to Sick and Dying Persons by the Ministry of the Clergy. Extracted from Dr. Taylor.

SECT. I.

IN all the Days of our Spiritual Warfare here upon Earth, from our Baptism to our Burial, God hath appointed his Servants, the Ministers of the Church, to supply the Necessities of the People, by Ecclesiastical Duties; and prudently to Guide, and carefully to Judge, concerning Souls committed to their Charge.

And therefore they who all their Life-time derive Blessings from the Fountain of Grace, by the Chanels of Ecclesiastical Ministries, ought then more especially to do it, in the time of their Sickness, when their Needs are most pungent and actual, according to that known Rule of St. *James*, in this particular, *Is any Man sick among you, let him send for the Elders of the Church, and let them pray over him*, &c.

The Sum of the Duties and Offices respectively imployed in these Words, is in the following Rules.

SECT II.

Rules for the manner of Visitation of Sick Persons.

1. LET the Minister of Religion be sent to, not only against the Agony of Death, but before the Sickness increases too much upon the Patient: For when

the Soul is confuſed and diſturbed by the Violence of the Diſtemper, and Death begins to ſtare the Man in the Face, there is little reaſon to hope for any good Effect from the Spiritual Man's Viſitation. For how can any Spiritual Arts and Rules take place, when the Man is all over Storm and Tempeſt? How can he be called upon to confeſs his Sins, when his Tongue faulters, and his Memory fails him? How can he receive any Benefit by the Prayers, when he is not able to give Attention to them? Or how can he be comforted, upon any ſure grounds of Reaſon or Religion, when his Reaſon is juſt expiring, and all his Notions of Religion together with it?

It is therefore a matter of ſad Conſideration, that the generality of the World look upon the Miniſter, in the time of their Sickneſs, as the ſure Forerunner of Death; and think his Office ſo much to relate to another World, that he is not to be treated with, as long as there is any hopes of living, in this; which is a fatal Miſtake that many thouſands, 'tis to be fear'd, run themſelves into, who neglecting to *ſet their Houſe in order*, in the beginning of their Sickneſs, drive it off till the laſt, and then the Miniſter is ſent for in a hurry, and he comes and ſays a few Prayers over the Sick, and ſoon after the Man dies, and God knows what becomes of his Soul.

To prevent therefore ſo great a hazard of miſcarrying, it is highly requiſite, the Miniſter be ſent to when the ſick Perſon is able to be converſed with and inſtructed, and can underſtand, or be taught to underſtand the Caſe of his Soul, and the Rules of his Conſcience, and all the ſeveral Bearings of Religion, with reſpect to God, himſelf, and his Neighbour. And then the Clergy-man's Viſitation may turn into Advantage; otherwiſe it cannot be uſeful. For to dreſs a Soul for a Funeral, is a Work of great Difficulty; and the intercourſes of the Miniſter with the Sick, have ſo much variety in them, that they are not to be tranſacted at once. Sometimes there is need of ſpecial Remedies againſt Impatience, and the fear of Death, and not only to animate, but to make the Perſon deſirous and willing to dye. Sometimes it is requiſite to awaken the Conſcience by *the Terrors of the Lord*, and to open, by degrees, all the Labyrinths of

Sin, and thoſe almoſt innumerable intricate Windings and Turnings, which inſenſibly lead Men into Deſtruction, and which the habitual Senſualiſt can never be able to diſcover, unleſs directed by the particular Grace of God, and the Aſſiſtance of a judicious and faithful Guide. Sometimes there is need of the Balm of Comfort, and to pour in *Oil and Wine* (with the good *Samaritan*) into the bleeding Wound, by repreſenting the tender Mercies of God, and the Love of his Son Jeſus Chriſt to Mankind; and at other times it will be neceſſary to *reprove, rebuke, and exhort, with all Long-ſuffering and Doctrine*, as the Apoſtle ſpeaks, in the Work of the Miniſtry; ſo that a Clergy-man's Duty, in the Viſitation of the Sick, is not over at once; but at one time he muſt pray; at another time he muſt aſſiſt, adviſe and direct; at another, he muſt bring him to Confeſſion, and ſet ev'ry Sin and Infirmity in its proper Light; and at another time, he muſt give him Abſolution, and the Sacrament of the Body and Blood of our Lord: And indeed he that ought to watch all the Periods and little Portions of his Life, in the Days of his Health, leſt he ſhould be ſurprized and overcome, had need be watched when he is Sick, and aſſiſted and called upon, and reminded of the ſeveral parts of his Duty in ev'ry inſtant of his Temptation.

The want of this makes the Viſitations of the Clergy fruitleſs, and their Calling contemptible, while it is not ſuffered to imprint its proper Effects upon them that need it, in a laſting Miniſtry.

2. When the Miniſter of Religion is come, let him diſcourſe concerning the Cauſes of Sickneſs, and by a general Inſtrument move him to conſider concerning his Condition. Let him call upon him firſt in general Terms, to *ſet his Houſe in order*, to *trim and adorn his Lamp*, and *to dreſs his Soul for another World*, and then let him perform the cuſtomary Duties of Prayer, and afterwards deſcend to the Particulars of his Duty, as occaſion ſhall offer, and circumſtances require.

3. According to the Condition of the Sickneſs, and the Weakneſs of the Man, ſo ev'ry Act of the Viſitation is to be proportioned. If his Condition be full of Pain

and Infirmity, the Exhortation is to be leſs, and the Prayers more, and the ſhortneſs and ſmall number of his own Acts, is to be ſupplied by the Acts of the Miniſter, and Standers-by, who are in ſuch a Caſe to ſpeak more to God for him, than to talk to him: For *Jam.* 5. 16. *the Prayer of the Righteous*, when it *is fervent*, hath a Promiſe *to prevail much in* the behalf of the ſick Perſon; but Exhortations muſt prevail by their own proper Weight when the Sick is able to receive 'em, and not by the Paſſion of the Speaker.

When the Miniſter hath made this Preparatory Entrance, to the Work of much time and deliberation, he may deſcend to the Particulars of his Duty, by the following Heads and Topicks of Diſcourſe.

SECT. III.

Of Miniſtring in the ſick Man's Confeſſion of Sins, and Repentance.

THE firſt Neceſſity that is to be ſerved is that of Repentance, in which the Miniſters cannot be ſerviceable to him, but by exhorting him to *Confeſſion of his Sins*, and Declaration of the State of his Soul. For unleſs they know the Manner of his Life, and the Degrees of his Reſtitution, either they can do nothing at all, or nothing of Advantage and Certainty. Wherefore, the Miniſter may remind him of the following Particulars to this Purpoſe.

Arguments and Exhortations to move the Sick Man to Confeſſion of Sins.

1. That God hath made a ſpecial Promiſe to Confeſſion of Sins. *He that confeſſeth his Sins, and forſaketh them, ſhall have Mercy*; and *if we confeſs our Sins, God is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*, Prov. 28. 13. and 1 John 1. 8. * That Confeſſion of Sins is ſo neceſſary a Duty, that in all Scriptures it is the immediate Preface to Pardon, and the certain conſequent of godly Sorrow, and an integral or conſtituent Part of that Grace, which together with Faith,

Faith, makes up the whole Duty of the Goſpel. * That both *Jews* and *Chriſtians* have begun their Repentance with this. Thus when *Jeruſalem*, and all *Judea*, and all the Region round about *Jordan*, were converted by the preaching of *John the Baptiſt*; the Text ſays, *they went out to him, and were Baptized of him in* Jordan, *confeſſing their Sins*, Mat. 3. 5, 6. So the *Greeks* and *Jews* of *Epheſus*, that were converted to Chriſtianity by the preaching of *Paul*, made their Entrance into it by *Confeſſion of their Sins, and Declaration of their Deeds*, Acts 19. 18. And ſo all the Chriſtian Churches ever ſince, have look'd upon Confeſſion as an indiſpenſable Duty, and would not admit of an Offender to Reconciliation without it. * That Confeſſion is an Act of many Virtues together; as the Gate to Reformation, a Sign of Humility, the Teſtimony of Sincerity, a judging and condemning our ſelves, (which is the only way to procure a Pardon) and a giving Glory to God, as 'tis particularly ſo called by *Joſhua*, in the Caſe of *Achan*. For by confeſſing our Sins, we acknowledge the Juſtice of God, in puniſhing us; and by ſuch an Act of Judging our ſelves here, we prevent the more angry Judgment of God hereafter; for if we *would judge our ſelves*, as St. *Paul* ſays, *we ſhould not be judged*, 1 Cor. 11. 31. * That St. *James* alſo, hath given an expreſs Precept, *That we Chriſtians ſhould confeſs our Sins to each other*, i. e. Chriſtian to Chriſtian, Brother to Brother, the People to their Miniſter; and then he makes a Specification of that Duty, which a ſick Man is to do when he hath ſent for the Elders of the Church, *James* 5. 16. * That Confeſſion being in order to Pardon, it is very proper and analogical to the nature of the thing, that it be made there, where the Pardon of Sins is to be adminiſtred, and to him whom God hath made the Publiſher and Diſpenſer of it. * That the Miniſters of the Goſpel are *Miniſters of Reconciliation*, and commanded *to reſtore ſuch Perſons as are overtaken in a Fault*, Gal. 6. 1. and therefore if they know not the Caſe, they cannot tell how to apply the Remedy. * That there can be no reaſon againſt it, but ſuch as conſults with Fleſh and Blood, with Infirmity and Sins, to all which Confeſſion is a direct Enemy, which ought to be ſo much a

greater Reaſon for a Man to do it, in order to mortify his Luſts, and to make his Repentance ſincere and perfect.

And when a Duty is ſo uſeful in all Caſes, ſo neceſſary in ſome, and encouraged by Promiſes Evangelical, by Scripture Precedents, by the Example of both Teſtaments; and preſcribed by Injunctions Apoſtolical, and by the Canon of all Churches, and the Example of all Ages, and taught us even by the Proportions of Duty, and the Analogy to the Power Miniſterial, and the very Neceſſities of every Man. He that for Stubbornneſs, or ſinful Shamefac'dneſs, or Prejudice, or any other criminal Weakneſs, ſhall decline to do it, in the Days of his Danger, when the Vanities of the World are worn off, and all Affections to Sin are weaned, and the Sin its ſelf ſo pungent and grievous, and that we are certain we ſhall not eſcape Shame for them hereafter, unleſs we be aſhamed of them here, and uſe all the proper Inſtruments of their Pardon. This Man, I ſay, is very near Death, *but very far off from the Kingdom of Heaven.*

But here, 'tis much to be fear'd, that after all his Pains and Care, the Spiritual Man will meet but with very little Encouragement; for if we look round the World, we ſhall find the generality of Men of a rude Indifferency, and a ſeared Conſcience, and mightily ignorant of their Condition, with reſpect to another World, being abuſed by evil Cuſtoms and Principles, and apt to excuſe themſelves, and to be content with a certain general and indefinite Confeſſion; ſo that if you provoke them never ſo much to acknowledge their Faults, you ſhall hardly ever extort any thing farther from them, than this, *viz. That they are Sinners, as every Man hath his Infirmity, and they as well as any; but, God be thanked, they have done no Injury to any Man, but are in Charity with all the World*: And perhaps they'll tell you, *They are no Swearers, nor Adulterers, nor Rebels,* &c. *but that God forgive them, they muſt needs acknowledge themſelves to be Sinners in the main,* &c. And if you can open their Breaſt ſo far, it will be look'd upon ſufficient; To go any farther, will be to do the Office of an Accuſer, not of a Friend.

But,

But, which is yet worse, there are a great many Persons who have been so used to an habitual course of Sin, that the Crime is made Natural and Necessary to them, and they have no remorse of Conscience for it, but think themselves in a state of Security very often, when they stand upon the brink of Damnation. This happens in the Cases of Drunkenness and Luxury, and intemperate Eating, and Idleness, and in Lying and Vain-jestings, and Slanderings of others; and particularly in such Evils as the Laws do not punish, nor publick Customs shame, but which are countenanced by potent Sinners, or wicked Fashions, or Good-nature, and mistaken Civilities.

In these and the like Cases the Spiritual Man must endeavour to awaken their Consciences, by such means as follow.

Arguments and general Topicks of Discourse, by way of Consideration, to awaken the careless Person, and a stupid Conscience.

1. And here let the Minister prick his Conscience, by representing to him,

* That Christianity is a holy and strict Religion: † That *many are called, but few are chosen*: That the Promises of Heaven are so great, that 'tis not reasonable to think, a small Matter, and a little Duty, will procure it for us: * That some Persons who have lived strictly for many years together, have yet miscarry'd by some one Crime at last, as a secret Hypocrisy, or latent Pride, or Ambition, or Envy, or Malice, or the like; and therefore much less can they hope to receive so great Portions of Felicity, when their whole Life hath been a continual Declination from the strictness and severity of the Laws of God; * That scrupulous Persons are always most Religious, and that to feel nothing, is not a sign of Life, but of Death; * That we live in an Age in which that which is called and esteemed a holy Life, in the Days of the Apostles and Primitive Christianity, would have been esteemed indifferent, sometimes scandalous, and always cold; * That when we have done our best, all our Righteousness is but as filthy Rags, and we can never do too much to make our *Calling and Election sure*: * That

ev'ry good Man ought to be suspicious of himself, and in his Judgment concerning his own Condition to fear the worst, that he may provide for the better; * That even St. *Paul*, and several other remarkable Saints, had at sometimes great Apprehensions of failing of the *mighty Price of their high Calling*; * That we are commanded to *work out our Salvation with fear and trembling*; * That we are to give an account, not only of ev'ry idle Word we speak, or sinful Action we do, but likewise of ev'ry individual Thought we think; That if we keep all the Commandments of God, and *yet offend in one Point*, (i.e. wilfully) *we are guilty of all*, Jam. 2. 10. * That no Man can tell how oft he offendeth, and that the best of Lives are full of innumerable Spots and Blemishes in the sight of God, however they may appear before Man; * That no Man ought to judge of the state of his Soul, by the Character he has in the World; for a great many Persons go to Hell, that have lived in a fair Reputation here, and a great many Persons, on the contrary, go to Heaven, that have been loaded with Infamy and Reproach; * That the Work of Religion is a Work of great difficulty, and tryal, and temptation; That they who are most innocent, have always their Consciences most tender and sensible, and that a luke-warm Person is only secured in his own Thoughts, but very unsafe in the Event, and despised by God; * That *strait is the gate, and narrow is the way that leadeth to Life, and few there be that find it*; and lastly, * That *if the righteous themselves* (as we are told) *shall scarcely be saved*, then there will be no place for the Unrighteous and Sinner to appear in, but Places of Horror and Amazement.

By these and such like Motives to Consideration, the Spiritual Man is to awaken the careless Sinner, and to bring him to Confession by the Arguments aforesaid; and if either by himself, or by this means, the sick Man is brought to a right Sense of his Condition; then,

2. Let the Minister proceed to assist him in the understanding the Number of his Sins, *i. e.* the several kinds of them, and the various ways of prevaricating the Divine Commandments. Let him make him sensible how every sin is aggravated, more or less, according to the dif-

different Circumſtances of it; as by the greatneſs or ſmalneſs of the Temptation, the Scandal it gives to others, the Diſhonour it does to Religion, the Injury it brings along with it, to thoſe whom it more immediately concerns, the degrees of Boldneſs and Impudence, the choice in acting it, the Continuance in it, the Expence, and Deſires, and Habit of it, &c.

3. Let the ſick Man, in the Scrutiny of his Conſcience and Confeſſion of Sins, be carefully reminded to conſider thoſe Sins, which are only condemn'd in the *Court of Conſcience*, and no where elſe. For there are certain Secrecies and Retirements, places of Darkneſs, and artificial Veils, with which the Devil uſes to hide our Sins from us, and to incorporate them into our Affections, by the general Practice of others, and the miſtaken Notions of the World. As, 1. There are many Sins, which before Men are accounted Honourable; as fighting a Duel, anſwering a Blow with a Blow, carrying Armies into a Neighbour-Country, robbing with a Navy, violently ſeizing a Kingdom, &c. 2. Others are permitted by Law; as Uſury in all Countries: And becauſe every exceſs of it, where it is not limited within its proper Bounds, is a certain Sin, the Permiſſion of ſo ſuſpected a Matter, makes us ready to embrace it at every turn and occaſion. 3. Some things are not forbidden by Law, as Lying-in ordinary Diſcourſe, Jearing, Scoffing, intemperate Eating, Ingratitude, Selling too dear, circumventing another in Contracts, out-witting and over-reaching in Bargains, extorting and taking Advantage of the Neceſſities or Ignorance of other People, importunate Intreaties and Temptations of Perſons to many Inſtances of Sin, as Intemperance, Pride and Ambition, &c. 4. Some others do not reckon they ſin againſt God, if the Laws have ſeized upon the Perſon; and many that are impriſon'd for Debt, think themſelves diſobliged from Payment; and when they pay the Penalty, think they owe nothing for the Scandal and Diſobedience. 5. Some ſins are thought not conſiderable, but go under the Titles of Sins of Infirmity, or inſeparable Accidents of Mortality, ſuch as idle Thoughts, fooliſh Talking, looſer Revellings, Impatience, Anger, and all the Events of Evil Company. 6. Laſtly,

ly, many things are thought to be no Sins; ſuch as miſſpending of their Time, whole Days or Months of uſeleſs or impertinent Employment, long Gaming, winning Mens Money in greater Portions, cenſuring Mens Actions, Curioſity, equivocating in the Prices of Buying and Selling, rudeneſs in Speech or Behaviour, ſpeaking *Truths* enviouſly, doing good to evil Purpoſes, and the like.

Under the dark Shadow of theſe unhappy and fruitleſs Yew-Trees, the Enemy of Mankind makes very many to lie hid from themſelves, blinding 'em with falſe Notions of Honour, and the miſtaken Practice of the World, and publick Permiſſion and Impunity, or a temporal Penalty, Infirmity, Prejudice, and direct Error in Judgment and Ignorance.

Now in all theſe Caſes, the Miniſters are to be inquiſitive and obſervant, leſt the Fallacy prevail upon the Penitent to evil Purpoſes of Death, or diminution of his Good; and that thoſe things which in his Life-time paſſed without Obſervation, may now be brought forth, and paſs under the Severity of a ſtrict and impartial Cenſure, and religious Sorrow and Condemnation.

4. To this may be added, for the Likeneſs of the thing, that there be made a general Diſplay, of the Neglect and Omiſſion of our Duty; for in them lies the bigger half of our Failings, and yet in many Inſtances they are undiſcern'd, becauſe our Conſciences have not been made tender and perceptible of them. But whoever will caſt up his Accounts, even with a ſuperficial Eye, will quickly find, that he hath left undone for the generality, as many things, which he ought to have done, as he hath committed thoſe, which he ought not to have done; ſuch as the neglect of Publick and Private Prayer, of growing in Grace, and improving his Time to the beſt Advantage; the not living up to the Rules and Canons of the Church; the neglecting to read the Scriptures, and to inſtruct his Family, or thoſe that are under him, in the Principles of Religion; the not beating down and diſcountenancing of Sin to his Power, and doing all the good he can in his Generation; the frequent Omiſſions of the great Duties of Charity, in viſiting the Sick, comforting the Afflicted, and relieving the Poor; the want

of

of Duty, Obedience, and Reſpect to Magiſtrates, Parents, Superiours, and Governours, Eccleſiaſtical and Civil; the not calling himſelf to an account for his frequent Tranſgreſſions, and doing Works of Penance, Mortification and Abſtinence; the doing the Work of God negligently, or not diſcharging his Duty with that Fidelity, Care and Exactneſs, that is required of him, in the Poſt that God hath ſet him, which more particularly belongs to the Clergy, and thoſe who are in Power and Authority over others.

5. The Miniſters of Religion muſt take care that the ſick Man's Confeſſion be as minute and particular as it can; for the more particular the Confeſſion, to be ſure the more ſincere and ſafe the Repentance: Not that they are to enquire into all the Circumſtances of particular Sins, as the Time, Manner, Place, Quality, and Names of Perſons they were tranſacted with; for this would be an indecent and unwarrantable piece of Curioſity; but only to repreſent to 'em the ſeveral Aggravations of Sin, by the frequency of it, the Deſires toward it, the Diſhonour it did to Religion, and the like, according to the ſeveral forementioned Particulars.

6. If the ſick Perſon be of evil Report, let the Miniſter take care, ſome way or other, that he be made ſenſible of it, and brought to Confeſſion, and a timely Sorrow and Repentance for it. This will beſt be done by prudent Inſinuation, by Arts of Remembrance, and ſecret Notices, and propounding Occaſions and Inſtruments of recalling ſuch things to his Mind, which either by publick Fame he is accuſed of, or by the Temptations of his Condition it is likely he might have contracted; or if he will not underſtand when he is ſecretly prompted, he muſt be ask'd in plain Terms concerning the Crime of his Life; he muſt be told of the evil Things that are ſpoken of him in Markets and Exchanges, and the uſual Temptations and Evils of his Calling and Condition, *&c.*

And this Advice concerns the Miniſters of Religion to follow, without Partiality, or Fear, or Intereſt, or Reſpect of Perſons, in much Simplicity, and Prudence, and hearty Sincerty, having no other Conſideration but the conſcientious Diſcharge of their Duty, and the Salvation of the Perſon under their care.

7. The

7. The Miniſter, in this Duty of Repentance, muſt be diligent to obſerve, concerning the Perſon that repents, that he be not impoſed upon by ſome one excellent Thing that was remarkable in his Life: For there are ſome People of one good Thing; ſome are charitable to the Poor, out of Kind-heartedneſs, and the ſame Good-nature makes 'em eaſie and compliant with drinking Perſons, and to every Temptation that is offered 'em: Others are extraordinary juſt Perſons, and punctual obſervers of their Word with Men, but break their Promiſes with God, and make no Scruple of that. In theſe and all the like Caſes, the Spiritual Man muſt be careful to remark, and diſtinguiſh from what Principle ſuch Actions proceed; for there are a great many ſeeming Virtues, that paſs as real among Men, which yet upon Examination are found to be none, as not proceeding from a right Principle of Religion: And yet the Devil hath ſo blinded the Eyes of Men, that the Actors of this Fallacy are very often inſenſible of it themſelves; and therefore it concerns the Miniſters of Religion to pull off the Vizour, and rightly to diſtinguiſh betwixt a real and ſeeming Virtue.

8. Before the ſick Perſon receives Abſolution, and be admitted to the Sacrament of the Body and Blood of our Lord, he ought to be examin'd concerning his Faith, whether he firmly believes, and has a true Notion of all the Articles of the Chriſtian Faith, as they are excellently ſumm'd up in the Apoſtle's Creed? For in order to Salvation, it is indiſpenſably required of us, that we believe aright, as well as do aright; and therefore the Miniſter ought to be as particular in this reſpect, as the former, eſpecially with relation to the great and fundamental Articles of Religion.

9. Let the ſick Perſon be admoniſhed to make his Will, and ſet all his Temporal Concerns in order, as ſoon as poſſible; for if he does well, this cannot be detrimental; but if he dies, it will be of great Comfort and Satisfaction to him. And here he muſt be particularly nice, in diſtributing every thing according to the exact Rules of Juſtice and Honeſty, and (if he be able) to do ſomething out of Charity, and for the ſake of his poor Brethren.

10. It

10. If the ſick Man has done any wrong or injury to others, in his life-time, he muſt be put in mind to make Reſtitution; for that of St. *Auſtin* is an approv'd Maxim in Divinity, *Nulla Remiſſio Peccatorum, niſi Reſtitutio.*

If he hath liv'd in Enmity, and a State of War and Oppoſition with any, he muſt endeavour to be reconciled. If he is in Debt, he muſt do the utmoſt he can to diſcharge it, or to make ſome ſuitable Satisfaction.

11. The Miniſters of Religion are to exhort the Sick to be patient and reſign'd to the Bleſſed Will of God, under all the Calamities he ſhall lay upon them, and to look upon their Sickneſs not barely the effect of ſecond Cauſes, but as inflicted on them by God, for ſeveral wiſe and good Ends; as for the Trial of their Faith, the Exerciſe of their Patience, the Puniſhment of their Sins, the Amendment of their Lives; or for the Example of others, who ſeeing their good Works in ſuch a time of Calamity, may glorifie their Father which is in Heaven; or elſe for the increaſe of their endleſs Felicity, that in dejecting them here, he may exalt them the higher in Glory hereafter.

12. When the Spiritual Man hath thus diſcharg'd his Duty, and the Sick hath made himſelf capable of it, by a religious and holy Conformity to all the forementioned particulars, that more immediately reſpect his Condition and Circumſtances, he is then to pronounce his Abſolution, and to give him the Sacrament of the Lord's Supper. And it is the Miniſter's Office to invite ſick and dying Perſons to this holy Sacrament, provided they diſcover a right Senſe of their Duty, and a ſincere Repentance of all their Sins, with holy Purpoſes and Reſolutions of Amendment; but otherwiſe they ought to be very cautious how they give thoſe bleſſed Elements to the unworthy, or pronounce Abſolution to thoſe whom God hath not abſolv'd. For altho' there is a ſpecial Commiſſion given by God to the Clergy for abſolving Sinners, yet it is only upon ſuppoſition, that they have qualify'd themſelves for it in every reſpect, according to the Laws of God.

And

And therefore (ſaith the learned Paraphraſt of the Book of Common-Prayer) *The Prieſt muſt by the Confeſſion, Devotion, and Penitence of the Party, be well ſatisfied, that he needs, deſires, and is prepar'd for this ſolemn Abſolution, before he uſe it; and then it ſhall not only declare, but convey the Pardon to him*; otherwiſe it is not to be expected.

Note, That the Holy Sacrament is not to be adminiſtred to dying Perſons, when they have no uſe of their Reaſon, to join with the Miniſter in his Celebration of it. For the Sacraments operate not of themſelves, but as they are made efficacious by the joint Conſent, and Will, and Religious Acts, and Devotion of the Party that receives them. And therefore all Fools and diſtracted Perſons, and Children, and Lethargical and Apoplectical People, or that are any ways ſenſeleſs and uncapable of human and reaſonable Acts, are to be aſſiſted only by Prayers: For they may prevail even for the abſent, and for Enemies, and for all thoſe who join not in the Office.

Note alſo, That in Caſes of Neceſſity, where the Sacrament cannot be ſo conveniently adminiſtred, the Sick may be admoniſh'd to receive it Spiritually, *i. e.* by repreſenting the Symbols of the Body and Blood of our Lord, in his mind, and applying them to himſelf by Faith, with the ſame Preparations and Repentance, and holy Reſolutions and Devotions, as if they were really preſent. For no doubt but God, in ſuch a Caſe, who conſiders all things with exact Juſtice, and chiefly reſpects the ſincerity of our Hearts and Intentions, in all our Devotions, will excuſe the abſence of the outward and viſible Sign, when Neceſſity, and not Contempt or Neglect, was the occaſion of it.

SECT.

SECT. IV.

Of Miniſtring to the Sick Perſon by the Spiritual Man, as he is the Phyſician of Souls.

I. IN all Caſes of applying Spiritual Remedies to the ſick Man, the Miniſter is to apportion to ev'ry kind of Sin, ſuch as are moſt apt and ſuitable to deſtroy it; ſuch as Abſtinence from their occaſions and opportunities, the avoiding of Temptations, the cruſhing them in the Bud, the puniſhing the Crime by acts of holy Indignation, as Faſting and Prayer, by Alms, and all the inſtances of Charity, asking Forgiveneſs, reſtitution of Wrongs, ſatisfaction of Injuries, and doing acts of Virtue contrary to the Crimes. And altho' in great and dangerous Sickneſſes they are not directly to be impos'd, unleſs they are direct matters of Duty; yet where they are Medicinal, they are to be inſinuated, and in general ſignification, remark'd to him, and undertaken accordingly: Concerning which, when he returns to Health, he is to receive particular Advices, and be careful to ſee them exactly perform'd.

II. The uſual Temptations of ſick Men, are unreaſonable Fears, and unreaſonable Confidences, which Miniſters are to cure by the following Conſiderations.

Conſiderations againſt unreaſonable Fears of not having our Sins pardoned.

Many good Men, eſpecially ſuch who have tender Conſciences, impatient of the leaſt Sin, to which they are arriv'd by a long Grace, and a continual Obſervation of their Actions, and the parts of a laſting Repentance, many times over-act their tenderneſs, and turn their caution into ſcruple, and are mightily dejected and caſt down, and doubtful of their future Salvation. Now in ſuch a Caſe, the Miniſter is to comfort their drooping Spirits, by repreſenting to 'em, 1. That the fearing Man is the ſafeſt; and if he fears on his Death-bed, its but what happens to moſt conſidering Men, and what was to be look'd for all his Life-time; He talk'd

of

of the Terrors of Death, and Death is the King of Terrors; and therefore it is no ſtrange thing if then he be hugely afraid: If he be not, it is either a great Felicity, or great Preſumption. 2. That the Covenant of the Goſpel is a Covenant of Grace and Repentance, and that Chriſt Jeſus came into the World on purpoſe to ſave Sinners. 3. That he ſtill continues in Heaven, to be our Advocate, and daily intercedes with his Father for our pardon. 4. That in Heaven there is great Joy at the Converſion of a Sinner. 5. That God uſes infinite Arts, and Inſtruments, and Devices, to reconcile us to himſelf, and prays us to be in Charity with
2 *Cor.* 5. 20. him, and to be forgiven. 6. That he deputes Angels to keep us from Violence and evil Company, from Temptation and Surprizes, and ſends his holy Spirit to guide us in holy Ways, and his Servants to warn us and remind us perpetually; and therefore ſince he is ſo deſirous to ſave us, as appears by his Word, by his ſending his Son, by his Oaths and Promiſes, by his very Nature, and daily Artifices of Mercy, it is not likely that he will condemn us without great Provocations of his Majeſty, and perſeverance in them. 7. That there are a great many degrees and differences of Glory in Heaven, and therefore if we arrive not to the greater degree of Glory, it does not follow that we ſhall be excluded the leſs. 8. That altho' Forgiveneſs of Sins is conſign'd to us in Baptiſm, and Baptiſm is but once, yet Forgiveneſs of Sins being the ſpecial Grace of the Goſpel, it is ſecur'd to us for our Life, and ebbs and flows according as we diſcompoſe or renew the performance of our Baptiſmal Vow: And therefore it ought to be certain, that no Man deſpair of Pardon, but he that hath voluntarily renounc'd his Baptiſm, or willingly eſtranged himſelf from that Covenant. 9. That if it were not ſo, then all preaching were in vain, and all the Conditions of the Goſpel invalid, and no ſuch thing as Repentance, nor indeed hardly any poſſibility of any one's being ſav'd, if all were to be concluded in a State of Damnation, that had committed Sin after Baptiſm: And therefore to have any Fears upon this account, were the moſt extravagant madneſs in the World; for

Chriſt

Christ died for Sinners; and we are told, God hath comprehended all under Sin, that he might have mercy upon all: And it was concerning Baptiz'd Christians, that St. *John* said, *If any man sin, we have an advocate with the Father, and he is the propitiation for our sins*: And concerning lapsed Christians, St. *Paul* gave Instruction, that *if any Man be overtaken in a fault, ye which are spiritual restore such a man in the spirit of meekness, considering lest ye also be tempted.* The *Corinthian* Christian committed Incest, and was pardon'd; and *Simon Magus*, after he was Baptiz'd, offer'd to commit his own Sin of Simony, and yet *Peter* bid him *pray for pardon*: And St. *James* tells us, that, *if the sick man sends for the Elders of the Church, and they pray over him, and he confess his sins, they shall be forgiven him.* 10. The doubting Person may be assur'd, that only one Sin is declar'd to be irremissible, which is the Sin against the Holy Ghost, *the sin unto death*, as St. *John* calls it, for which we are not bound to pray; for all others we are; and certain it is, no Man commits a Sin against the Holy Ghost, if he be afraid he hath, and desires that he had not; for such penitential Passions are against the Definitions of that Sin. 11. To ease the sick Man's Scruple and Fearfulness in the case of his Salvation, let him further be reminded, that God hath erected in his Church a whole Order of Men, the main part and dignity of whose Work it is to remit, and retain Sins by a perpetual and daily Ministery; and this they do, not only in Baptism, but in all their Offices, to be administred afterwards, but more particularly in the holy Sacrament of the Eucharist, which exhibits the Symbols of that Blood which was shed for pardon of our Sins, and therefore by its continu'd Ministry and Repetition, declares, that all that while we are within the ordinary Powers and usual Dispensations of Pardon, even so long as we are in any probable Dispositions to receive that holy Sacrament. 12. That God glories in the Titles of Mercy and Forgiveness, more than in any of his Attributes; and therefore we do Injustice to the Father of Mercies, if we retain such evil Thoughts and Suspicions of him. 13. That God calls upon us to forgive our Brother seventy times seven times; and yet all that is but like the forgiving an hundred Pence for his sake, who forgives

us ten thouſand Talents; for ſo the Lord profeſſed that he had done to him that was his Servant and Domeſtick: And therefore if we can forgive an hundred thouſand times, it is certain God will do ſo to us: Our Bleſſed Lord having commanded us to *pray for pardon, as we pardon our offending and penitent Brother.* 14. That even in the caſe of very great Sins, and great Judgments inflicted upon the Sinners, wiſe and good Men, and Preſidents of Religion, have declar'd their Senſe to be, that God ſpent all his anger, and made it expire in that Temporal Miſery; and ſo it was ſuppos'd to have been done in the caſe of *Ananias*, &c. 15. And laſtly, That he that will not quench the ſmoaking Flax, nor break the bruiſed Reed, will not tie us to Perfection, and the Laws and Meaſures of Heaven upon Earth, but will graciouſly pardon our Sins, and admit even the returning Prodigal into favour again; for he knoweth *whereof we are made, he remembreth that we are but Duſt*, and therefore, *he will not be extreme to mark what is done amiſs*, but will blot out our Iniquities, tho' never ſo great, upon a true Repentance, and nail all our Infirmities and undeſign'd Miſcarriages to the Croſs of Chriſt.

By theſe and the like Arguments, the Miniſters may refreſh and comfort the weak and deſponding Spirits of good Men, in their day of Calamity; but in caſe their Faith and Hope be totally aſſaulted and overcome by the Devil, and it proceeds to direct Deſpair, then it will be neceſſary to endeavour the Cure of ſo great an Evil and Temptation, by the addition of the following Exerciſe.

An Exerciſe againſt Deſpair in the Day of Death.

Deſpair aſſents as firmly and ſtrongly as Faith it ſelf; but becauſe it is a horrid Sin, and a great Temptation of the Devil, it is certain thoſe Perſons (notwithſtanding all their confidence) have more reaſon to condemn their Deſpair, than to condemn themſelves; becauſe it is ſo great a diſhonour to God, and will inevitably bring that ruin along with it which they apprehend, unleſs they take care to prevent it in time. For as the Hypochondriacal Perſon

Perſon that fancy'd himſelf dead, made his Dream true, when he ſtarv'd himſelf, becauſe dead People eat not; ſo deſpairing Sinners loſe God's Mercies, by refuſing to uſe and believe 'em. The Perſon therefore under this deplorable State, may be taught to argue thus;

I conſider that the ground of my Trouble is my Sin, and if it were not for that, I ſhould have no reaſon to be troubled; but ſince all the World labours under one general Deluge of Sin and Corruption, and ſince there cannot be a greater Argument of a Man's abhorrence of it, than to be ſo deeply affected with ſorrow for Sin, I will erect my Head with a holy Hope, that God will alſo be merciful to me a Sinner, as well as others, upon this my true and unfeigned Repentance. I know that the Mercies of God are infinite; that he ſent his Son in the World on purpoſe to redeem ſuch as my ſelf, and that he hath promis'd over and over, to *give thoſe that ask, and to be found of thoſe that ſeek him*; and therefore why ſhould I diſtruſt his Goodneſs in this my day of Calamity, and look upon the great God of Heaven and Earth to be worſe than his Word? Indeed if from my ſelf I were to derive my Title to Heaven, then my Sins were a juſt Argument of Deſpair; but now that they bring me to Chriſt, that they drive me to an Appeal to God's Mercy, and to take Sanctuary in the Croſs, certainly they ought not, they cannot infer a juſt cauſe of Deſpair. I am ſure it is a ſtranger thing, that God ſhould come down from Heaven, and take upon him our Nature, and live and die in the moſt deplorable and ignominious State of it, than that a ſinful Man, waſh'd by the Blood of Chriſt, and his own Tears and Humiliation, ſhould be admitted to pardon, and made *partaker of the Kingdom of Heaven*: And it were ſtranger yet, that God ſhould do ſo much for Man, and that a Man that deſires it, that labours after it to the utmoſt of his power, that ſends up ſtrong Cries and Prayers, and is ſtill within the Covenant of Grace, ſhould inevitably miſs that End for which God did and ſuffer'd ſo much.

'Tis certain, that of all the Attributes that belong to God, there is none more eſſential to his Nature, and which he takes more delight in, than his Mercy; and 'tis as certain alſo, there muſt be proper Objects for

this boundleſs and immenſe Attribute of God, and that the moſt proper, if not only Objects of Mercy in the Creation, are the Children of Men; and for Angels, altho' they have more of his Bounty than we, yet have they not ſo much of his Mercy: And Beaſts have little rays of his Kindneſs, and effects of his Wiſdom, in the Formation and Preſervation of'em, but nothing of Mercy; for they have no Laws, and therefore no Sins, and conſequently are not in want of Mercy, nor capable of it. Since therefore Man alone is the proper Object of an infinite Mercy, and that Mercy is chiefly ſhewn in *giving* and *forgiving*, I that am as pitiful an Object of Mercy as any, have reaſon to hope, that God will both forgive me here, and give me the Bleſſing of *Eternal Life* hereafter; for I know that *Eternal Life* is (purely) the *Gift of God*, and therefore have leſs reaſon (ſtill) to deſpair; for if my Sins were fewer, and my diſproportions towards ſuch a Glory were leſs, yet ſtill I could not receive it, but as a free Gift and Donation of God, and ſo I may now, and it is not an expectation beyond the hopes of poſſibility, to look and wait for ſuch a Gift at the Hands of the God of Mercy; the beſt Men deſerve it not, and I who am the worſt, may have it given me. I know that I have ſinned grievouſly and frequently againſt my heavenly Father, but I have repented, I have begg'd pardon, I have confeſt and forſaken my Sins, and done all that is poſſible to make atonement. I cannot undo what was done, and I periſh if there be no ſuch thing as a remedy, or *remiſſion of Sins*; but then I know my Religion muſt periſh together with my hope, and the Word of God it ſelf muſt fail as well as I: But I cannot, I durſt not entertain ſuch a thought; I firmly believe that moſt encouraging Article of Faith, *the Remiſſion of Sins*; and ſince I do that, which all good Men call Repentance, I will alſo humbly hope for a *joyful Reſurrection*.

Rom. 6. 23.

I know that the Devil is continually lying in wait to deceive and trapan the Souls of Men, (*for we are not ignorant of his Devices*) and therefore I will fortify my Spirits, and redouble my Guard, and call upon my God to enable me to reſiſt all the fiery Darts which he now ſo furiouſly and maliciouſly ſhoots againſt me.

Or

Or perhaps this exceeding dejection, or malady of Mind, may ariſe from the Diſtemper and weakneſs of my Body; or at moſt, I hope, 'tis only a Diſeaſe of Judgment, not an intolerable Condition I am faln into; and ſince I have heard of a great many others that have been in the ſame condition with my ſelf, and yet recovered, I will alſo take courage to hope, that God will relieve me in his good time, and *not leave my Soul* for ever, in this *Hell* of deprav'd Fancy and wicked Imagination. In fine, I ſhall raiſe up my dejected Spirits, and *caſt all my care upon God*, and depend upon him for the event, which I am ſure will be *juſt*; and I cannot but think, from the ſame reaſon, *full of mercy*. However, now I will uſe all the ſpiritual Arts of Reaſon and Religion, to make me more and more to *love God*, that if I miſcarry, *Charity alſo ſhall fail*, and ſomething that *loves God* ſhall periſh, and be damn'd; which if it be impoſſible (as I am ſure it is) then I may have juſt reaſon to hope I ſhall do well.

Theſe Conſiderations may be uſeful to Men of *little Hearts*, and of *great Piety*; or if they be Perſons, who, in the general courſe of their Life, have lived pretty ſtrict and conformable to the Rules of Religion; but if the Man be a vicious Perſon, and hath gone on in a continued courſe of Sin, to the time of his Sickneſs, theſe Conſiderations are not proper: Let him enquire into the words of the firſt Diſciples after Pentecoſt, *Men and Brethren what ſhall we do to be ſaved?* And if they can but entertain ſo much hope, as to enable them to do ſo much of their Duty, as they can for the preſent, it is all that can be provided for them: And the Miniſter muſt be infinitely careful, that he does not go about to comfort vicious Perſons with the Comforts belonging to God's Elect, leſt he proſtitute holy Things, and make them common, and his Diſcourſes deceitful, and the Man ſadly finds the effects of it, when he deſcends into his *Houſe of darkneſs, and Regions of ſorrow*.

But becauſe *very few* are tempted with too great Fears of miſcarrying, but the generality of Men are rather inclin'd to unwarrantable Confidence and Preſumption of their future Salvation, the Miniſters of Religion ought, in a particular manner, to be furniſh'd with Arguments to prevent and diſappoint, in time, ſo great and reigning a Temptation of the Devil. Where-

Wherefore to the former *Conſiderations, to awaken a careleſs and ſtupid Conſcience*, may be added the following particulars, with which the Spiritual Man ought to abate and allay the ſwelling Hopes and Preſumptions, the Pride and Arrogance of ſinful Men, in the day of Calamity, when the Judgment of God hangs over their Heads, and they are not aware of it.

SECT. V.

Conſiderations againſt Preſumption.

AND *here let the Miniſter* further *prick his Conſcience* (upon occaſion) *by repreſenting to him*, 1. That a Man cannot think too meanly of himſelf, but very eaſily he may think too highly. 2. That the growths in Grace are long, difficult, uncertain, often interrupted, and conſiſting of great variety, and almoſt innumerable parts and diſtinctions, which a careleſs Perſon can never diſcover. 3. That a wiſe Man will always in a matter of great moment, think the worſt, and a good Man will condemn himſelf, as knowing how *far ſhort* the beſt of Men, *have come of the glory of God*. 4. That Humility and Modeſty are the ſureſt way to Preferment, in this or the Life to come; and that *Pride goeth before Deſtruction, and an haughty Spirit before a Fall*. 5. That the more a Man preſumes, the greater reaſon he hath to fear, becauſe the confidence of ſuch People is generally like that of Children and young Fellows, which hath no other reaſon, but that they underſtand not the dangers and follies of their Self-conceit. 6. That a Mans Heart is infinitely Deceitful, unknown to it ſelf, and uncertain of its own Acts, praying one way, and deſiring another, worſhipping God and entertaining Sin, following what it hates, and cleaving to that it abhors, wandring and imperfect, cold and indifferent, looſe and various, and falſe and treacherous, beyond all the arts and numbers of Obſervation. 7. That 'tis certain, we have highly ſinn'd againſt God, but not ſo certain, that our Repentance is real and effective to procure us pardon. 8. That we cannot tell but that the Time of Repentance may be paſt, or if it be not, yet how far God will give us pardon, and upon what Condition, or after what Sufferings

and

and Duties is ſtill under a Cloud. 9. That Virtue and Vice are oftentimes ſo near Neighbours, that we paſs into each others Borders without obſervation, and think we do Juſtice, when we are Cruel, or call our ſelves Liberal, when we are looſe and fooliſh in Expences, *&c.* 10. That it is not eaſie to diſtinguiſh between the Virtues of Nature, and the Virtues of Choice, but oftentimes a Man ſhall expect the Reward of Temperance, when 'tis againſt his nature to be drunk, and think himſelf Chaſt and Reſerv'd by abſtaining from the Marriage-bed, when 'tis only the effects of a moroſe Diſpoſition, or elſe out of ſome temporal end or other, *&c.* 11. That the Devil hath ten thouſand ways of leading us into Snares and Temptation, by the moſt ſly and imperceptible Means, and that no *Man can tell how oft he offendeth*; inſomuch that if we have liv'd never ſo ſtrict a Life, we have reaſon to fear, that our Accounts may ſwell beyond the hopes of pardon, in the day of Judgment, by the number of our petty Sins and Infirmities, which we are too apt to allow our ſelves in; for an Army of Flies and Vermin, may deſtroy all the hopes of the Harveſt, as well as an Army of Soldiers; and a Man may be drown'd as ſoon by a Bag of Sand about his Neck as a Milſtone. 12. That the ſelf-accuſing Publican was juſtify'd, rather than the thankſgiving and confident Phariſee. 13. That if *Adam* in Paradiſe, *David* in his Houſe, *Solomon* in the Temple, *Peter* in the Family of Chriſt, *Judas* in the College of Apoſtles, and *Nicholas* among the Deacons, and the *Angels* in Heaven it ſelf, did fall ſo groſly and foully; then we have all the reaſon in the World *not to be high-minded, but to fear*; and when we ſtand moſt confidently, *take heed leſt we fall*: And yet there is nothing ſo likely to make us fall, as Pride and great Opinions of our ſelves, which ruin'd the Angels, which God reſiſts, which all Men deſpiſe, and which betray us into careleſneſs, and a wretchleſs, undiſcerning, and unwary Spirit.

Theſe are the main parts of Eccleſiaſtical Offices in the Viſitation of the Sick, which being ſeverally perform'd, according to the occaſions that ſhall offer, that which remains is, that the Miniſter pray over the Sick,

and remind him to do good Actions, as he is capable; to call upon God for Pardon; to put his whole Truſt in him, to reſign himſelf to God's diſpoſing, to be patient and even, to renounce every ill Word or Thought, or undecent Action, which the violence of his Sickneſs may cauſe in him; to beg of God to give him his holy Spirit, to guide him in his Agony, and his holy Angels to guard him in his Paſſage.

Whatſoever is beſides this, concerns the Standers by, that they do all in their Miniſteries diligently and temperately; that they join with much Charity and Devotion in the Prayer of the Miniſter; that they make no Outcries or Exclamations in the departure of the Soul; and that they make no Judgment concerning the dying Perſon, by his dying quietly or violently, with great Fears or a cheerful Confidence, with Senſe or without, like a Lamb or like a Lion, with Convulſions and terrible Agonies, or like the ſilent and well-ſpent Flame of an expiring Taper: For theſe may happen ſeverally, according to the Conſtitution of the Perſons, and the Nature of the Diſtemper that befals them, or elſe according as God pleaſes to diſpenſe the Grace or the Puniſhment, for Reaſons only known to himſelf.

Let us lay our Hands upon our Mouth, and adore the Myſteries of the Divine Wiſdom and Providence, and pray to God to give the dying Man reſt and pardon, and to our ſelves Grace to live well, and the Bleſſings of a holy and a happy Death.

The Confession.

Almighty & most merciful Father; We have erred, & strayd, from thy ways like lost sheep. We have followd too much ye devices, & desires of our own hearts. We have offended agst thy holy laws. We have left undone yose yngs, wch we ought to have done; & we have done yose yngs, wch we ought not to have done; & yr is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, wch confess yr faults. Restore thou them yt are penitent; according to thy promises, declard unto mankind, in Christ Jesu our Lord. & grant, O most merciful Father, for his sake; yt we may hereafter live a godly, righteous, & sober life, to ye glory of thy holy name. Amen.

The Absolution.

Almighty G, ye Father of our Lord Je=
=sus Xt, Who desireth not ye death of a sin=
=ner, but rather yt he may turn from
his wickedness & live; & hath given pow=
=er & comandmt to his Ministers, to de=
=clare & pronounce to his people, being
penitent, ye absolut & remission of yr sins:
He pardoneth & absolveth all ym yt truely
repent, & unfeignedly believe his holy
Gospel. Wherefore let us beseech him, to
grant us true repentance, & his holy
Spt, yt yose yngs may please him wch
we do at ys present, & yt ye rest of our
life hereafter may be pure & holy, so
yt at ye last we may come to his eter=
=nal joy, thrô Jesus Xt our Lord. Amen.

prayer for acceptance of our devotions for the sick - page 59.
in great pain - 97
for sick penitent 79.
Psalms - 69.

The Order for the Visitation of the Sick; out of the Publick Liturgy.

¶ *When any Person is Sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick Persons House, shall say,*

PEace be to this House, and to all that dwell in it.

¶ *When he cometh into the sick Man's Presence, he shall say, kneeling down,*

REmember not Lord our iniquities, nor the iniquities of our fore-fathers; spare us good Lord, spare thy People whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUR Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive

give them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. *Amen.*

Miniſt. O Lord ſave thy Servant,

Anſw. Which putteth *his* truſt in thee.

Miniſt. Send *him* help from thy holy place.

Anſw. And evermore mightily defend *him.*

Miniſt. Let the enemy have none advantage over him;

Anſ. Nor the wicked approach to hurt *him.*

Miniſt. Be unto *him*, O Lord, a ſtrong tower.

Anſw. From the face of *his* enemy.

Miniſt. O Lord hear our prayers.

Anſw. And let our cry come unto thee.

Miniſter.

O Lord look down from Heaven, behold, viſit, and relieve this thy ſervant. Look upon *him* with the eye of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEar us Almighty and moſt merciful God and Saviour, extend thy accuſtomed goodneſs to this thy ſervant who is grieved with ſickneſs. Sanctifie, we beſeech thee, this thy fatherly correction to

him;

him; that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance. That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this form, or the like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore whatſoever your ſickneſs is, know you certainly, that it is God's viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience, for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity: Or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father. Know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in God's mercy

for

for his dear Son Jeſus Chriſt his ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting Life.

¶ *If the Perſon viſited be very ſick, then the Curate may end his Exhortation in this place, or elſe proceed.*

TAke therefore in good part the chaſtiſement of the Lord: For (as St. *Paul* ſaith in the twelfth Chapter to the *Hebrews*) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had Fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words (good *brother*) are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently and with thankſgiving bear our heavenly Fathers correction,

when

whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain: he entred not into his glory, before he was crucified. So truly our way to eternal joy, is to ſuffer here with Chriſt; and our door to enter into eternal life, is gladly to die with Chriſt, that we may riſe again from death, and dwell with him in everlaſting life. † Now therefore, taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profeſſion which you made unto God in your Baptiſm. And foraſmuch as after this life, there is account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons. I require you to examin your ſelf and your eſtate both toward God and Man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Father's hand, for Chriſt's ſake, and not be accuſed and condemned in that fearful Judgment. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you

you do believe as a Chriſtian Man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus,*

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the Holy Ghoſt, born of the Virgin *Mary*; that he ſuffered under *Pontius Pilate*, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God, the Father Almighty, and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt, the holy Catholick Church, the communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the World; exhorting him to forgive, from the bottom of his heart, all perſons that have offended him, and if he have offended any other, to ask 'em for-*

forgiveneſs; and where he hath done injury or wrong to any Man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his Goods, let him then be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better diſcharging of his Conſcience, and the quietneſs of his Executors. But Men ſhould often be put in remembrance to take order for ſettling of their temporal Eſtates, whilſt they are in health.

¶ *Theſe words beſore rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of ability, to be liberal to the Poor.*

¶ *Here ſhall the ſick Perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his Conſcience troubled with any weighty matter. After which confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.*

OUR Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences, and by his authority committed to me, I abſolve thee from all thy ſins, in the name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

OMoſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembreſt them no more, open thine eye of mercy upon this thy

thy Servant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins, but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.* (if required proceed to Communion)

Then ſhall the Miniſter ſay this Pſalm.

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may always reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For

For thou, O Lord, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying, God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am grey-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Adding this:*

O Saviour of the world, who by thy croſs and precious blood haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong towre to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now, and evermore thy defence, and make thee know and feel, that there

there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNto God's gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

The Communion of the SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this Life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following.*

The Collect.

ALmighty everlasting God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, thro' Jesus Christ our Lord. *Amen.*

The Epiſtle. Heb. 12. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. *St.* John 5. 24.

VErily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the Form preſcribed for the holy Communion, beginning at theſe words.*

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick Perſon.*

¶ *But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſt's Body and Blood, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.*

¶ *When the ſick Perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon

upon us, have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution,*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting Life, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me, all that travel and are heavy laden, and I will refreſh you, St. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life, St. *John* 3. 16.

Hear alſo what Saint *Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners, 1 *Tim.* 1. 15.

Hear alſo what Saint *John* ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 St. *John* 2. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times and in all places give thanks unto thee, O Lord, * Holy Father, Almighty everlaſting God.

* *Thoſe Words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed; or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name;

Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin *Mary* his Mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUT chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtor'd to us everlaſting life. Therefore, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son, Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for

for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore, *&c.*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only Perſon, but three Perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *Af-*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup*

Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed (*a*) took bread, and when he had given thanks, (*b*) he brake it, and gave it to his Diſciples, ſaying, Take eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewiſe after ſupper (*d*) he took the cup, and when he had given thanks, he gave

(*a*) *Here the Prieſt is to take the Paten into his hands.*
(*b*) *And here to break the bread.*
(*c*) *And here to lay his hand upon all the bread.*
(*d*) *Here he is to take the Cup into his Hand:*

gave it to them, ſaying, Drink ye all of this, for this (*e*) is my blood of the New Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen*

(*e*) *And here to lay his hand upon every Veſſel (being chalice or flagon) in which there is any Wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that to the People alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated, the Prieſt is to conſecrate more, according to the Form before preſcribed: Beginning at* [Our Saviour Chriſt in the ſame night, &c.] *for the bleſſing of the Bread; and at* [Likewiſe after Supper, &c.] *for the bleſſing of the Cup.*

¶ *When*

The Communion

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen Cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and glory, For ever and ever. *Amen.*

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, merciful, to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching

ſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounded duty and ſervice; not weighing our merits, but pardoning our offences, thro' Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end.

¶ *Or this.*

ALmighty and everlaſting God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs thro' hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly

venly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, thro' Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then*

¶ *Then the Prieſt or Biſhop (if he be preſent) ſhall let them depart with this Bleſſing.*

THE peace of God which paſſeth all underſtandings, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be among you, and remain with you always. *Amen.*

Proper Collects that may be used with any of the Prayers for the Sick.

LET thy merciful ears, O Lord, be open to the Prayers of thy humble servants, and that we may obtain our petitions, make us to ask such things as shall please thee, thro' Jesus Christ our Lord.

IN the midst of life we are in death, of whom may we seek for succour but of thee, O Lord, who for our sins art justly displeased; yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our heart, shut not thy merciful ears to our prayers; but spare us Lord, most holy, O God most mighty, O holy and merciful ~~Father~~, thou most worthy Judge eternal, suffer us not at the last hour, for any pains of death to fall from thee.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, we beseech thee to raise us from the death of sin, to the life of righteousness, that at the general resurrection in the last day, we may be found acceptable in

in thy ſight, and may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal glory, through Jeſus Chriſt our Lord.

GRant we beſeech thee Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſh'd, by the comfort of thy grace may mercifully be relieved, thro' our Lord and Saviour Jeſus Chriſt.

OMoſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved, mercifully forgive us, our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy Property is always to have mercy, to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare us, whom thou haſt redeemed. Enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners, but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults, and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, thro' Jeſus Chriſt our Lord.

Proper Collects

O God the creator and preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations; more eſpecially we pray for the good eſtate of the Catholick Church, that it may be ſo guided and govern'd by thy good ſpirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life; finally, we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body or eſtate; (eſpecially him for whom our prayers are deſired) that it may pleaſe thee to comfort and relieve them, according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions, and this we beg for Jeſus Chriſt his ſake.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which

which we are not worthy to ask, but thro' the merits and mediation of Jeſus Chriſt our Lord.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities whenſoever they oppreſs us, and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil, or men worketh againſt us be brought to nought, and by the Providence of thy goodneſs, they may be diſperſed, that we thy ſervants being hurt by no perſecutions (or afflictions) may ever more give thanks unto thee in thy holy Church, thro' Jeſus Chriſt our Lord.

WE beſeech thee, O Father, mercifully to look upon our Infirmities, and for the glory of thy name, turn from us all thoſe evils that we moſt righteouſly have deſerved, and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and ever more ſerve thee in holineſs and pureneſs of living, to thy honour and glory, thro' our only mediator and advocate, Jeſus Chriſt our Lord.

Proper Collects

ALmighty and everlaſting God, who of thy tender love to mankind, haſt ſent thy Son our Saviour Jeſus Chriſt to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, thro' Jeſus Chriſt our Lord.

ALmighty God the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking, we beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſs we dare not, and for our ~~kindneſs~~ we cannot ask, vouchſafe to give us, for the worthineſs of thy Son, Jeſus Chriſt our Lord. *Amen.*

A general Prayer for the Acceptance of our Devotions for the Sick.

From Biſhop Andrews. O Lord it is a great preſumption that one ſinner ſhould dare to commend another to thy divine Majeſty, eſpecially the greater Sinner, the leſs. And who would not fear to undertake it? But thy commandment it is, *That we ſhould pray for the ſick members of thy Church, and mourn with them that mourn:* And thou haſt promiſed that our prayers thus made, thou wilt receive. And now behold, O Lord, we that are no way meet, but unworthy, utterly unworthy to ask for ought, for our ſelves, charity and compaſſion ſo binding us, are enforced to become ſuitors to thee for others, even for this thy ſervant, now afflicted by thee. To thee we hope; to thee we deſire; to thee we entreat and pray, in the moſt meek and humble manner, and even from the bottom of our hearts. O Lord, that which thou mighteſt juſtly deny to our unworthineſs, deny not, we beſeech thee, to thine own gracious goodneſs. O Lord forgive us our ſins, O Lord forgive us our ſins, our great and grievous ſins, oft and many times committed, long and many years continued, ſo

that we may be meet to pray for others, and ſo our prayers be made unto thee in an acceptable time.

Graciouſly look upon our afflictions.
Pitifully behold the ſorrows of our hearts.
Mercifully forgive the ſins of thy people.
Favourably with mercy hear our prayers.
Both now and ever vouchſafe to hear us, O Chriſt.
Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt. *Amen.*

¶ *Particular Prayers for the Sick.*

From Biſhop Patrick. O Moſt gracious God, who by thy Son Jeſus Chriſt, haſt knit us all together in one body, that we ſhould love one another, and whether one member ſuffers, all the members ſhould ſuffer with it, we humbly implore thy tender mercies towards this thy ſervant, of whoſe afflicted condition we deſire to have a compaſſionate ſenſe and feeling.

Look graciouſly upon him, O Lord, and viſit him with thy ſalvation. Vouchſafe him ſuch conſolations from above, as we ſhould deſire for our ſelves, were we in his eſtate. Give him a true penitent heart for all the offences he hath at any time committed; together with a lively faith in thy Son

Son Jeſus, who came into the world to ſave ſinners. Give him the comfort of a holy hope, that thou accepteſt his repentance, and faithful devotion to thee. Support him by this hope, under all his pain, and enable him patiently to ſubmit to thy fatherly correction. Send him help now in time of need, both for his ſoul and for his body. Bleſs the means for his recovery; and if it be thy good pleaſure reſtore him ſpeedily to his former health, together with a ſerious reſolution in his heart, to ſerve thee more zealouſly all his days.

Or if thou haſt otherwiſe reſolved in thy wiſe counſels; deliver him from the fear of death; aſſiſt him in his laſt Agony, give him an eaſie and chearful paſſage out of this life, and ſend thy holy angels to conduct him into reſt and peace, with our Lord Jeſus: To whom with thee, O Father of mercies, and thy holy ſpirit, be given all honour, and glory, and praiſe, by all creatures, in heaven and earth, from this time forth and for evermore. *Amen.*

I.

ALmighty God, Father of mercies, the God of peace and comfort, of reſt and pardon; we thy ſervants in duty to thee, and charity to our *From Dr. Taylor.*

Bro-

Brother, humbly beg mercy of thee for *him*, to descend upon *his* body, and *his* soul. We come to thee in the name of Jesus, praying thee to pardon the sins of this thy servant, and to put them all upon the accounts of the cross, and to bury them in the grave of him that died for us, that they may never rise up in judgment against *him*, nor bring *him* in the day of tryal to shame and confusion of face. *Amen.*

II.

GIve thy servant, O Lord, patience in *his* sorrows, comfort in *his* sickness, and restore *him* to health, if it seem good to thee. And however thou shalt determine concerning *him* in this affair, yet make *his* repentance perfect, and *his* faith strong, and *his* hope stedfast, and *his* passage safe; that when thou shalt call *his* soul from the prison of the body, it may enter into the rest of the sons of God, and the bosom of blessedness, and be with the Holy Jesus. *Amen.*

III.

O Lord, thou knowest all the necessities, and all the infirmities of thy servant: Fortifie *his* soul with spiritual joys, and perfect resignation; and take from *him* all inordinate affections to this world; and enlarge

enlarge *his* heart with desires of being with thee, and of freedom from sin, and of the fruition of God. *Amen.*

IV.

LOrd, let not any pain or passion discompose the order of *his* thoughts, or *his* duty; and lay no more upon thy servant, than thou wilt make *him* able to bear; and together with the temptation do thou provide a way to escape; even by the mercies of a longer, and more holy life; or by the mercies of a blessed death, even as it pleaseth thee, O Lord, so let it be. *Amen.*

V.

LOrd, let the tenderness of *his* conscience, and the spirit of God, call to mind *his* sins, that they may be confessed and repented of: And let thy powerful grace remove from *his* soul every root of bitterness; and in the union of the holy Jesus, and in the love of God, and in the communion of all the Saints, let this soul be presented to thee blameless, and entirely pardon'd, and thoroughly washed, thro' Jesus Christ our Lord. *Amen.*

VI.

VI.

O Holy moſt gracious Saviour, in whoſe hands the ſouls of all faithful people are laid up 'till the day of recompence, have mercy upon the ſoul and body of this thy ſervant, refreſh him with the aids of the ſpirit of grace and comfort, and ſupply all his neceſſities known only unto thee. Let him dwell in peace, feeling thy pardon, ſupported by thy goodneſs, abſolved by thy ſentence, and ſaved by thy mercy, that whenever his ſoul ſhall go out from the body, it may be receiv'd by angels, and preſerved from evil ſpirits, and laid up in thy boſom; and that at the day of thy ſecond coming, his body may be raiſed up with power to behold for ever the face of God, in the glories of Jeſus Chriſt our Lord. *Amen.*

¶ *A larger Form of Prayer for the Sick.*

From Biſhop Patrick. O Lord the Father of our ſpirits, who giveſt us life and breath, and all things, and haſt not thought a crown of everlaſting life too much to promiſe us, we believe that thou wilt not deny us, what is needful and fit for us, both for our ſouls and our bodies, in our paſſage thro' this world, to that honour, glory and immortality.

mortality. In this confidence, we more particularly recommend this thy ſick ſervant to thy infinite and moſt compaſſionate mercy. Settle in his ſoul a ſtedfaſt Faith, that thou doſt not willingly grieve the children of men, but intendeſt good to him, by this thy fatherly correction. And now that all other pleaſures and enjoyments fail him, repreſent thy ſelf more effectually unto him, as the only ſupport and ſtay of his hope, and rock of ſalvation. Wherein-ſoever he hath neglected thee, or committed any offence againſt thee, make *him* deeply ſenſible of it, and heartily ſorrowful for all *his* tranſgreſſions. And as *he* earneſtly deſires pardon and forgiveneſs of thee, ſo work in *him* a ſerious reſolution, to live more circumſpectly and righteouſly for the time to come. Aſſiſt *him* graciouſly, O Lord, that *he* may give a proof of *his* ſincere intentions, hereafter to ſubmit *himſelf* in all things to thy will, by *his* patient ſubmiſſion to thy fatherly correction now. O that *he* may ſo quietly, ſo meekly, ſo humbly, and chearfully, reſign *his* will unto thee, to ſuffer what thou inflicteſt, that *he* may be the more diſpoſed to do readily whatſoever thou commandeſt. For which end, make *him* thoroughly apprehenſive of thy ſovereign power and authority

Particular Prayers for

thority over all creatures. Poſſeſs *him* with a great reverence of thy wiſdom and juſtice; with an entire confidence in thy goodneſs and love, and with a thankful remembrance of all thy paſt mercies to *him*, that ſo *he* may the better endure what thou layeſt upon *him* at preſent, and may ever chuſe to follow thy directions, and ſubmit to thy orders, and delight to do thy will, O God.

Bleſs the remedies that are uſed for the reſtoring *him* to *his* former health, that *he* may live to perform *his* duty with greater care. Or if thou haſt otherwiſe appointed, accept graciouſly of *his* purpoſes of amendment, and diſpoſe *him* to return back *his* ſpirit willingly unto thee who gaveſt it; and with great humility, and deep ſenſe of *his* own undeſervings, to expect thy mercy declar'd in Chriſt Jeſus. Fix *his* mind ſtedfaſtly upon him, who hath led the way through the grave unto heaven; that *he* may not be afrighted with the approaches of death, but looking beyond it to that high and holy place, where the Lord Jeſus is, may rejoyce in hope of eternal Glory.

And grant that every one of us, in our beſt eſtate of health, may conſider perpetually how frail and weak we are. That ſo

ſo we may not abuſe our ſelves by an intemperate uſe of any ſenſual pleaſures, nor load our minds with the cares of this life, nor ſpend our days in a vain purſuit of the honour and glory of this world: But may paſs all the time of our ſojourning here in fear, and may live ſo righteouſly and ſoberly in this preſent world, as becomes thoſe who expect ſhortly to give an account to thee, who wilt judge all men according to their Works. Hear us, O Lord, we moſt humbly beſeech thee, through Chriſt Jeſus our merciful and compaſſionate High Prieſt, who ſits at thy right-hand, and lives for ever to make interceſſion for us. *Amen.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, thro' Jeſus Chriſt our Lord. *Amen.*

O Lord bleſs, keep, and defend this thy ſervant with thy heavenly grace and benediction, that *he* may continue thine for ever, and daily *From Dr. Hammond.*

in-

increaſe in thy holy ſpirit more and more, until *he* comes to thy everlaſting Kingdom.

Let thy mighty hand and out-ſtretch'd Arm, O Lord, be ever *his* defence; thy mercy and loving kindneſs in Jeſus Chriſt thy dear Son, *his* Salvation; thy true and holy word, *his* inſtruction; thy grace and holy ſpirit, *his* comfort and conſolation, both now and at the hour of death.

From Dr. Taylor. NOW the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in ev'ry good work to do his will, working in you that which is pleaſing in his ſight, to whom be glory for ever and ever. *Amen.*

¶ *Proper Pſalms for the Sick.*

I.

O Lord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure. *Pſal.* 6. 1.

2. Have mercy upon me, O Lord, for I am weak: O Lord heal me for my bones are vexed. *Pſ.* 6 2.

3. My ſoul alſo is ſore troubled: but Lord how long wilt thou puniſh me? *Pſ.* 6. 3.

4. Thine

4. Thine arrows ſtick faſt in me: and thy hand preſſeth me ſore. *Pſ.* 38. 2.

5. There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin. *Pſ.* 38. 3.

6. For my wickedneſſes are gone over my head: and are like a ſore burden too heavy for me to bear. *Pſ.* 38. 4.

7. I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart. *Pſ.* 38. 8.

8. My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me. *Pſ.* 38. 10.

9. Therefore is my ſpirit vexed within me: my heart within me is deſolate. *Pſ.* 143. 4.

10. Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake. *Pſ.* 6. 4.

11. For in death no man remembreth thee: and who will give thee thanks in the pit? *Pſ.* 6. 5.

12. Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon. *Pſ.* 102. 2.

13. For my days are conſumed away like ſmoke: my heart is ſmitten down and withered like graſs. *Pſ.* 102, 3, 4.

14. And that becauſe of thine indignation and wrath: for thou haſt lifted me up and caſt me down. *Pſ.* 102. 10.

15. But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations. *Pſ.* 102. 24.

16. Wherefore in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord, my God.

II.

PSAL. LI.

1. HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2. Waſh me thoroughly from mine iniquity: and cleanſe me from my ſin.

3. For I acknowledge my faults: and my ſin is ever before me.

4. Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5. Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6. But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7. Thou

7. Thou ſhalt purge me with hyſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8. Thou ſhalt make me hear of joy and gladneſs; that the bones which thou haſt broken may rejoyce.

9. Turn thy Face from my ſins: and put out all my miſdeeds.

10. Make me a clean heart, O God: and renew a right Spirit within me.

11. Caſt me not away from thy preſence: and take not thy holy ſpirit from me.

12. O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

13. Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

III.

1. HEAR my Prayer, O Lord, and conſider my deſire: hearken unto me, for thy truth and righteouſneſs ſake. *Pſ.* 143. 1.

2. And enter not into Judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. *Pſ.* 143. 2.

3. The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, thou wilt not deſpiſe. *Pſ.* 51. 17.

4. Lord, thou knowest all my desire: and my groaning is not hid from thee. *Ps.* 38. 9.

5. I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land. *Ps.* 143. 6.

6. Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit. *Ps.* 143. 7.

7. Haste thee to help me, O Lord God of my salvation. *Ps.* 38. 22.

8. For thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. *Ps.* 32. 8.

9. Into thy hands I commend my spirit: for thou hast redeemed me, O Lord God of truth. *Ps.* 31. 5.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *A Protestation that may be repeated by the Sick, after giving his assent to the Creed.*

From Bp. *Cosins.* IN this Faith, which I do unfeignedly believe, as a true Member of Christ's Catholick Church, do I propose to finish my life, and if ought shall happen through the violence of

of my ſickneſs, or the ſuggeſtions of my ghoſtly enemies, whereby I ſhall come to think, ſay, or do, any thing contrary to this holy Faith and purpoſe, I do here revoke it before-hand, and proteſt from my Soul, even before Chriſt and his holy Angels, that I give no conſent thereunto; giving moſt humble and hearty thanks unto my loving Creator and Redeemer, that by the wonderful goodneſs of his bounty, he hath vouchſafed to bring me to the knowledge of this Faith in him; which with my Soul and Body, I commend into his moſt holy and merciful Hands, now and at the hour of my death. *Amen.*

¶ *Alſo this Proteſtation of Forgiveneſs.*

From Bp. *Coſins.* I Do farther moſt humbly deſire all, and every one, whom I have offended, that they would vouchſafe to forgive me. And I do freely and heartily forgive all the world, wherein ſoever any hath offended me, or done me any manner of injury whatſoever, even as I deſire to be forgiven of God, and to be abſolved from my ſins, for the merits of my bleſſed Redeemer. *Amen.*

Occaſional Prayers

For the

SICK.

¶ *A Prayer for a Perſon in the beginning of his Sickneſs.*

From Bp. *Taylor.* O Almighty God, merciful and gracious, who in thy juſtice didſt ſend ſorrow and tears, ſickneſs and death into the world, as a Puniſhment for man's ſin; and haſt comprehended all under ſin, and this ſad covenant of ſufferings, not to deſtroy us, but that thou mighteſt have mercy upon all, making thy juſtice to miniſter to mercy, ſhort afflictions to an eternal weight of glory; as thou haſt been pleaſed to turn the ſins of this thy ſervant into ſickneſs, ſo turn, we beſeech thee, his ſickneſs to the advantage of holineſs and religion, of mercy and pardon,

of

of faith and hope, of grace and glory. Thou haſt now called *him* to the fellowſhip of ſufferings; Lord, by the means of thy religion, let *his* preſent condition be ſo ſanctified, that *his* ſufferings may be united to the ſufferings of *his* Lord; that ſo thou mayeſt pity and aſſiſt *him*, relieve *his* ſorrow and ſupport *his* ſpirit, direct *his* thoughts and ſanctifie the accidents of *his* ſickneſs; that the puniſhment of *his* ſin may be to *him* a ſchool of vertue; in which ſince thou haſt now entred *him*, Lord make *him* an holy proficient; that *he* may behave *himſelf* as a ſon under diſcipline, humbly and obediently, evenly and penitently, that *he* may be brought by this means nearer to thee; that if *he* ſhall go forth of this ſickneſs by the gate of life and health, *he* may return to the world with great ſtrength of ſpirit, to run a new race of a ſtricter holineſs, and a more ſevere religion; or if *he* paſs from hence with the out-let of death, *he* may enter into the boſom of *his* Lord, and may feel the preſent joys of certain hope of that ſea of pleaſures, in which all thy ſaints and ſervants ſhall be comprehended to eternal ages. Grant this, for Jeſus Chriſt his ſake, our deareſt Lord and Savious. *Amen.*

¶ *A Prayer for a Perſon, when Sickneſs continues long upon him.*

From Bp. *Patrick.* LOok down, O Lord, we humbly beſeech thee, with an eye of compaſſion on this thy poor diſtreſſed ſervant, who hath lain ſo long under the heavy wrath of thy diſpleaſure, and by how much the outward Man is decayed and brought low, by the tediouſneſs of the diſtempers continuing on *him*; by ſo much the more do thou be pleaſed to aſſiſt *him* in the inner Man, by the gracious aſſiſtance of thy holy ſpirit. Give *him* unfeigned repentance for all the errors of *his* paſt life, and ſtedfaſt faith in thy Son Jeſus Chriſt; a comfortable aſſurance of the truth of all his precious promiſes, a lively hope of that immortal bliſs in which he reigns for evermore, and a ſtrong ſenſe of thy fatherly love to *him*, and care over *him*, under this *his* ſore affliction, which may make *him* heartily love thee, and entirely confide in thee, and abſolutely reſign both ſoul and body to thy wiſe diſpoſal.

We know there is nothing too hard for thee, but that if thou wilt thou canſt bring *him* up even from the gates of death, and grant *him* a longer continuance among us.

May

May it be thy good pleaſure, O moſt gracious God, ſtill to continue *him*; ſpare *him*, O Lord, and deliver *him* alſo ſpeedily from this miſery, under which *he* hath ſo long groaned. Bleſs all the means that are uſed for *his* recovery, and for the ſupport of *his* ſpirits, and give *him* refreſhment during this tedious ſickneſs. Releaſe *him* from *his* pain, or grant *him* ſome eaſe, or elſe increaſe and ſtrengthen *his* patience. Help *him*, in remembrance of thy paſt loving kindneſs, to truſt in thy goodneſs, and ſubmit to thy wiſdom, and bear with an equal mind what thou thinkeſt fit to lay upon *him*; that *he* approving *himſelf* to thee, in theſe and all other virtues, while thou tryeſt *him* by ſo ſore an affliction, may ſay at the laſt, with the holy *Pſalmiſt*, *It was good for me that I was in trouble.*

Unto thy infinite mercies we recommend *him*, and to the compaſſionate kindneſs of our Lord Jeſus Chriſt, who we hope will hear all the prayers of *his* Friends for *him* every where, and ſend his good ſpirit to be *his* comforter, and his good Angels to be *his* guardians, and direct thoſe who are to adviſe and preſcribe the means of *his* reſtoration, and bring *him* to praiſe thee again in the aſſemblies of thy

ſaints

ſaints upon earth; or if thou haſt otherwiſe diſpoſed in thy wiſe counſels, to praiſe thee in the great aſſembly of Saints and Angels in heaven, through Jeſus Chriſt our Lord and only Saviour, to whom with thee and the holy ſpirit, be all praiſe, love and obedience, world without end. *Amen.*

¶ *A Prayer for a Bleſſing on the Means us'd for a ſick Perſon's Recovery.*

From Mr. *Kettlewel* O Gracious Lord, by whoſe word man lives, and not by any human means alone, direct we pray thee the counſels of thoſe, who preſcribe to this thy ſervant, and proſper the medicines which are uſed to procure *him* eaſe and ſtrength, but let not *his* confidence in them leſſen any thing of *his* dependance on thee, but make *him* ſenſible that every good gift is from thee, and that it is thou that giveſt us help from trouble: To whom therefore, but to thee, ſhould we flee in the day of our viſitation? ſince it is thy bleſſing only that maketh the means we uſe effectual; and however vain the uſe of them is without thee, if thou biddeſt them, the things or accidents which we don't think of, or ſet leaſt by, ſhall recover us. O, therefore, as their part

part, who administer to him is the care, so let thine, O God, be the blessing, and his the comfort: and as he regards them as thy Instruments, so let him own thee for the author of his mercies, and to thee give thanks, and pay his vows and services, thro' our dear Lord and Saviour Jesus Christ. *Amen.*

¶ *Prayer for a Person when Danger is apprehended by excessive Sleep.*

O Merciful God, let not this deep sleep, which is fallen on *From Mr. Kettlewel.* thy servant, prove the sleep of death; make it the sleep of a recovering Person, to relieve and revive him, not to carry him off: and awake him out of it; in thy due time, to offer thee praise, and to labour still among us, in doing thee honour and service.

But if thou hast order'd thereby to take him to thy self, Lord, remember and accept of all his former prayers and repentance, faith and patience.

Look not upon his sins, but to pardon them, nor on his weaknesses, but to pity them: And when he awakes in the next world; let him find himself surrounded, with light and bliss, instead of his sick-bed-sorrows, and awake to eternal life, with thee in glory.

Lord

Lord hear us, for this thy weak ſervant in diſtreſs: Hear our prayers for him, who ſeems not able now to offer up any prayers to thee for himſelf. And accept both him and us, to the bleſſed enjoyment of thy love, and hopes of thy mercies, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for a ſick Perſon that wants ſleep.*

From Biſhop Patrick. ADored be thy Love, thy wonderful Love, O moſt gracious God, who haſt ſo many ways expreſſed thy Bounty toward us. Thy mercies in Chriſt Jeſus ſurpaſs all our thoughts; nor are we able to number all the other bleſſings thou haſt beſtow'd upon us. How much do we owe thee for the quiet ſleep of but one night? We ſee in this thy poor afflicted Servant, how much we ought to thank thee for this ſingle Bleſſing; that our Eyes, when we would cloſe them, are not held waking.

Pardon, good Lord, our foul Ingratitude for this and all the reſt of thy undeſerved Mercies; and be pleaſed graciouſly alſo to viſit * *him*, who ſtill languiſhes on *his* ſick-bed, looking up to thee, from whom cometh our help. Renew *his* waſted ſpirits with comfortable ſleep; compoſe *him* to a ſweet and undiſturb'd

* Or *her.*

ſturb'd reſt, refreſh *him* thereby ſo ſenſibly, that he may be reſtor'd to ſuch a degree of ſtrength, as may make *him* able in ſome meaſure, affectionately to acknowledge thy goodneſs, when thou haſt dealt ſo bountifully with *him*. Or if thou delayeſt to beſtow that bleſſing on *him*, O God, that in the multitude of *his* thoughts within *him*, thy comforts may delight *his* Soul. If *he* be ſtill toſs'd upon a wearifome Bed, without any reſt, O that *his* Mind may reſt, and repoſe it ſelf in the boſom of thy deareſt love, and may feel the ~~moſt ſenſible~~ Conſolations ~~from~~ Heaven, ~~not only~~ quieting ~~but greatly~~ rejoycing *his* heart. Preſerve the uſe of *his* Underſtanding, and let the enemy have no advantage of *him*, but make *him* able to ſay, *I will wait patiently for the Lord, 'till he incline his ear unto me, and hear my cry. O hear* his *prayer, O Lord, and give ear unto* his *cry: O ſpare* him, *that* he *may recover ſtrength before* he *go hence and be no more. Amen*, for Jeſus Chriſt his ſake, *Amen*.

Pſ. 40. 1. & 39. 12, 13.

¶ *A Prayer to be ſaid when the ſick Perſon grows Light-headed.*

O Lord, look down from Heaven, in much pity and compaſſion, upon this thy afflicted ſervant, who is not able now to look up unto thee.

From Biſhop Patrick.

The

The ſadder *his* condition grows, the fitter object it is of thy infinite tender Mercies; who acceptest, we believe, of the ſubmiſſion *he* made of *himſelf*, in the beginning of *his* ſickneſs, to thy Almighty wiſdom and goodneſs. And therefore ſince it is thy pleaſure to ſuffer *his* Diſtemper to proceed to this dangerous extremity, wilt no leſs graciouſly love *him*, and delight in *him*, than if *he* could ſtill give up *himſelf* to thy bleſſed will.

And hear, O moſt merciful Father, our prayers in *his* behalf; excite them alſo to a greater ardency than ever for *him*, now that *he* can no longer commend *himſelf* to thy mercies. Pardon, good Lord, pardon all *his* ſins; impute not to *him* any of *his* former follies; lay not to *his* charge *his* not improving, or any ways miſuſing of *his* reaſon and underſtanding, which we earneſtly, but humbly intreat thee to reſtore to *him*, together with ſuch a meaſure of thy divine grace, as may quicken and aſſiſt *him* then to employ *his* thoughts to the beſt purpoſes, eſpecially in meditating of thy Mercies, in ſtudying thy praiſe, and in exhorting all others to love thee, and truſt thee, and ſincerely obey thee.

And while *he* remains thus deprived of *his* reaſon, be pleaſed to quiet and compoſe

his

his ſpirits, or to prevent all furious motions there, or quickly to abate ſuch violent paſſions, if any ariſe: For which end, be pleaſed to remove all frightful imaginations far from *him*, and ſuffer not the evil one to approach *him*; preſerve *him* from doing any harm, either to *himſelf* or to any other; *forſake* him *not, O Lord our God,* Pſal. 38. *be not far from* him. *Make haſt to* 21, 22.
help him, *O Lord our Salvation.* He —40. 7.
is poor and needy, but the Lord think-
eth on him. *Thou art our helper and* —78. 17.
deliverer, make no tarrying, O our
God. So will we give thanks unto —79. 13.
thee for ever.

We will be ſtill praiſing thee, and ſhewing forth thy loving kindneſs to thoſe who ſucceed us.

That they may ſet their hope in thee our God, and not forget thy Works, but keep thy Commandments.

Amen, Amen. Make us all ſo happy for Jeſus Chriſt his ſake. *Amen.*

¶ *A Prayer for a Perſon lying inſenſible on a ſick Bed.*

¶ *The foregoing Prayer, with a little Alteration, may be uſed to this purpoſe.*

¶ *A Prayer for a ſick Penitent.*

RIghteous art thou, O God, *From Mr.* in all the pains and ſorrows *Kettlewel.*
which puniſh our ſins, and try our patience,

ence, and we have none to accuſe or complain of for the ſame, but our ſelves. This is the Acknowledgment which thy ſervant makes, whom thou haſt now afflicted. [He receives it as the chaſtiſement of a ſinner, and is willing to bear chaſtiſement for *his* ſins, that *he* may thereby be reclaimed from them.] Correct *him*, O Lord, that thou may'ſt not condemn *him*, and let *him* be judged by thee for *his* ſins, and judge *himſelf* for them here, that *he* may have nothing but mercy, without judgment, to receive at thine hands hereafter.

But judge *him*, O God, with mercy, and not in thine anger. Judge *him* not according as *his* ſins have deſerv'd, but according as *his* weakneſs can bear, and according as thy compaſſions are wont to mitigate thy judgments; and let *his* afflictions work in *him* a true repentance, *not to be repented of*, and prove an happy means, in the hand of thy mercy, to expiate *his* guilt, not to increaſe it, and to reclaim *him* perfectly from all the evils, which *he* hath committed formerly, not to occaſion *his* committing more, and to confer that reſt and peace upon *his* ſoul, which is denied to *his* body, for our dear Lord and Saviour Jeſus Chriſt his ſake.

Ed. P. 137.

Thou thou in thy wisdom & mercy denyest to his body ——

THou ſmiteſt *him*, O gracious God, that thou mayeſt cure *him*, and puniſheſt *his* ſin, that thou mayeſt thereby amend and reclaim *his* perſon: And *he* is weary of *his* ſins, which have brought upon *him* all theſe ſorrows, and which *he* ſeems now deeply ſenſible of will bring infinitely worſe, unleſs *he* prevents the ſame, by *his* timely and ſincere repentance of them.

Help *him* therefore to ſearch them out, O God, and to diſcover ev'ry accurſed thing: And when *he* ſees them, let *him* not ſtop at any one, but ſet *himſelf* entirely to renounce and amend all. Let thy love make *him* hate every evil way, and make *his* purpoſes againſt them ſtrong and reſolute, and *his* care in fulfilling the ſame, vigilant and patient, and at the remainder of *his* days to be one continued defacement of *his* former errors, and devotion of *himſelf* to thy ſervice.

Lord cure *his* folly by *his* miſery, and teach *him*, by the loſs of *his* eaſe, to purchaſe the bleſſing of true repentance, and the comfortable hopes of thy merciful acceptance thereof, thro' the merits of our dear Lord and Saviour, Jeſus Chriſt. *Amen.*

¶ *Proper* Pſalms *for a ſick Perſon at Sea.*

1. SAve me, O God, for the waters are come in even unto my ſoul, *Pſal.* 69. 1.

2. I am come into deep waters, ſo that the floods run over me, *Pſal.* 69. 2.

3. The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves, *Pſal.* 93. 4.

4. The waves of the ſea are mighty and rage horribly, but yet the Lord who dwelleth in heaven is mightier, *Pſal.* 93. 5.

5. He maketh the ſtorm to ceaſe, ſo that the waves thereof are ſtill, *Pſal.* 107. 29.

6. Wherefore, unto thee, O Lord, do I cry in my trouble: deliver me out of my diſtreſs, *Pſal.* 107. 28.

7. Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that are the hope of all the ends of the earth, and of them that remain in the broad ſea, *Pſal.* 65. 5.

8. I will cry unto thee, thou art my Father, my God, and the rock of my ſalvation, *Pſal.* 89. 26.

9. Withdraw not thou thy mercy from me, O Lord, let thy loving kindneſs and truth always preſerve me, *Pſal.* 40. 14.

10. For

10. For innumerable Troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up, yea they are more in number than the hairs of my head, and my heart hath failed me, *Pſal.*40. 15.

11. O Lord let it be thy pleaſure to deliver me: make haſte, O Lord to help me, *Pſal.* 40. 16.

II.

OUT of the deep have I called unto thee, O Lord; Lord hear my voice, *Pſal.* 130. 1.

2. O let thine ears conſider well the voice of my complaint, *Pſal.* 130. 2.

3. For I am helpleſs and poor, and my heart is wounded within me, *Pſal.* 109. 21.

4. My heart is diſquieted within me, and the fear of death is fallen upon me, *Pſal.* 55. 4.

5. Fearfulneſs and trembling are come upon me, and an horrible dread hath overwhelmed me, *Pſal.* 55. 5.

6. I go hence like the ſhadow that departeth: and am driven away like a graſhopper, *Pſal.* 109. 22.

7. O God thou knoweſt my fooliſhneſs, and my ſins are not hid from thee, *Pſal.* 69. 5.

8. Thou haſt laid me in the loweſt pit: in a place of darkneſs and in the deep, *Pſal.* 88. 5.

9. Thine indignation lieth hard upon me, and thou haſt vexed me with all thy ſtorms, *Pſal.* 88. 6.

10. Thou breakeſt me with a tempeſt, and my roarings are poured out like waters, *Job* 3. 24, 89, 17.

11. O reject me not utterly, and be not exceeding wroth againſt thy ſervant, *Lament.* 5.

12. For my ſoul is full of trouble, and my life draweth nigh unto hell, *Pſal.* 88. 2.

13. I am brought into ſo great trouble and miſery that I go mourning all the day long, *Pſal.* 38. 6.

14. For my loins are filled with a ſore diſeaſe, and there is no whole part in my body, *Pſal.* 38. 7.

15. My wounds ſtink and are corrupt, thro' my fooliſhneſs, *Pſal.* 38. 5.

16. Behold, O Lord, I am in diſtreſs, my bowels are troubled, my heart is turned within me, for I have grievouſly rebell'd, *Lament.* 1. 20.

17. Oh remember not the ſins and offences of my youth, but according to thy mercy think thou upon me, O Lord, for thy goodneſs, *Pſal.* 25. 7.

8. Take

18. Take thy Plague away from me: I am even conſumed by the means of thy heavy hand, *Pſal.* 39. 11.

19. When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity, *Pſal.* 39. 12.

20. Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears, *Pſal.* 39. 13.

21. For I am a ſtranger with thee, and a ſojourner, as all my Fathers were, *Pſal.* 39. 14.

22. O ſpare me a little, that I may recover my ſtrength before I go hence and be no more ſeen, *Pſal.* 39. 15.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *A Prayer for a ſick Sea-man.*

O Moſt great and glorious Lord, *God of our ſalvation, the ends of the earth, and of them that remain in the broad ſea*; under whoſe powerful protection, we are alike ſecure, in every place, and without whoſe providence over us, we can no where be in ſafety, look down, we beſeech thee, upon us thy unworthy ſervants, who

are called *to behold thy wonders in the deep*, and to perform our ſeveral duties, in the great waters.

Thou art our refuge and ſtrength, a very preſent help in trouble, and therefore we fly unto thee for ſuccour in all our needs; but in particular now we come unto thee, for mercy on our diſtreſſed Brother, whom thou haſt been pleaſed to viſit with the rod of affliction.

The waves of death, O Lord, encompaſs him about, and the ſorrows of Hell take hold upon him, 2 Sam. 22.

O leave him not to himſelf, nor let him be given over *to a ſpirit of ſlumber* and darkneſs, but *open thou his eyes, that he may behold the wondrous things of thy law*, and help him in all things rightly to ſtate his accounts with thee his God; that ſo from the ſickneſs of his body, he may find health and ſalvation to his ſoul, which is the great end of all thy righteous judgments and afflictions, that are ſent upon us.

Let him ſeriouſly conſider, and reflect within himſelf, from this ſmall expreſſion of thy diſpleaſure, *what a dreadful thing it is to fall into the hands of the living God*, and learn from thence, for ever after, if it ſhall pleaſe thee, to raiſe him up again, to preſerve a more awful ſenſe of thy divine Ma-

Majeſty upon his ſpirit, *and to live more ſoberly, righteouſly, and godlily, in this preſent world.*

We know, O Lord, by ſad experience, that *many are the enemies of peace*, and that *the whole world*, as the Apoſtle ſays, *lieth in wickedneſs*, but let him not *follow a multitude to do evil*, nor *give his conſent to the enticement of ſinners*, but being perfectly *redeemed from all vain Converſation, and renewed in the ſpirit of his mind*, let him *walk before thee, with a perfect heart*, and ſpend the reſidue of his days in thy faith and fear.

Or if otherwiſe thou haſt determin'd concerning him, O be pleaſed to give him *ſufficient grace*, and ſtrength, and time, *to make his calling and election ſure, before he goes hence, and be no more ſeen.* Revive his drooping ſpirits, fortify his heart, and as he decays in the outer, ſtrengthen him in the inner man, by ſetting before him the hope of a bleſſed immortality, *as an anchor of the ſoul, both ſure and ſtedfaſt.*

In fine, O Lord, if thou art pleaſed to take him hence, be thou his life in death, and conduct him ſafe from the troubleſome waves of this world, into the *ſtill waters of comfort*, even to the bleſſed haven of felicity, where he may no more *be toſſed with the tempeſt of affliction*, nor in danger *of making*

king shipwrack of his faith, but may rest secure *from the stormy wind and tempest*, and *possess his vessel in sanctification and honour*, in peace and security, and a full fruition of happiness, in the kingdom of Heaven, for evermore. *Amen.*

¶ *A Prayer for a sick Soldier or Seaman.*

O Most mighty Lord, the fountain of health and life, strength and courage, the aid and support of all that fly unto thee for succour, with whom is no respect of persons, but every one that feareth thee (whether he be rich or poor, learn'd or unlearn'd) is accepted of thee, we beseech thee mercifully to look down upon our poor brother, who now is fallen under the rod of thy heavy displeasure.

We know, O Lord, that all thy Judgments are principally intended for our good, in the end, by the reformation of our lives and manners; and therefore we most humbly beseech thee, to let thy present Judgment have that good effect upon our brother, that he may lead the rest of his life as a faithful soldier of Jesus Christ, and not continue to harden his heart, like *Pharaoh*, against all the powerful and repeated instances of thy mercies and judgments towards him.

If

If thou haſt deſign'd this ſickneſs ſhall terminate in his Death, O be pleas'd to fit and prepare him for it; or if otherwiſe in mercy thou haſt determin'd to ſpare him, O let him not return to any of his former ſinful courſes, but let him always keep in mind the promiſe that he made to thee in Baptiſm, of renouncing the World, the Fleſh and the Devil, and which he now again heartily renews (as we hope) in this his day of viſitation.

We know, O Lord, that many temptations will unavoidably aſſault him, in the ſtate of life wherein he is engag'd, and therefore we moſt humbly beſeech thee, to give him ſuch a portion of thy bleſſed ſpirit, as may enable him to fight with as much reſolution and courage againſt his ſpiritual enemies, as the nature of his poſt obliges him to do, upon a juſt occaſion, againſt his temporal, ever remembring, that the greateſt of conqueſts, is that which is made upon our ſelves, and that no victory is ſo truly brave and honourable, as that which is obtain'd over our luſts and brutiſh affections.

Wherefore give him grace, we beſeech thee, O Lord, to *abhor that which is evil, and to cleave to that which is good*; let all blaſphemy and profaneneſs, all riot and drunken-

drunkenneſs and luxury, and laſciviouſneſs, be far from him, and let him carefully follow the rule our Saviour hath ſet him, *of doing violence to no man, accuſing no man falſely, and being content with his own wages*; ſo that having *put on the whole armour of God, he may be able to ſtand againſt the wiles of the Devil*; and whenever thou ſhalt be pleaſed to put an end to his Warfare (either now or hereafter) he may chearfully reſign up his ſoul into thy hands, in thoſe ſweet and comfortable words of the Apoſtle, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give unto all thoſe that love and fear him, and put their truſt in his mercy.* Amen.

¶ *A Prayer for a Perſon whoſe Illneſs is chiefly brought on him by ſome calamitous Diſaſter or Loſs, as of Eſtate, Relation, or Friends,* &c.

From Biſhop Patrick. O Moſt great and glorious Lord God of Heaven and Earth, ſupreme Judge and Governor of the World, in whom we live, and move, and have our being, and from whom all the bleſſings we enjoy, and every good and perfect gift cometh, grant us, we moſt humbly beſeech thee, ſuch a meaſure of thy grace, that when at any time thou art pleaſed to remove

move any of thy bleſſings from us, we may bear it with a perfect ſubmiſſion and reſignation to thy divine will, and with all patience, humility, and contentedneſs of ſpirit, conſidering how unworthy we are of any of the leaſt of thy mercies.

More particularly, O Lord, we beg of thee at preſent, to ſend this peaceableneſs and contentedneſs of mind, on this thy ſervant, whom thou haſt ſo ſenſibly touch'd, and taken ſo near and dear a Bleſſing from *him*. O give *him* ſuch a portion of thy bleſſed ſpirit, and ſuch a lively ſenſe of *his* duty, that he may have power to ſurmount all the difficulties he labours under, and freely to reſign all *his* thoughts and deſires unto thee, ſubmitting *himſelf* entirely to thy good providence, and reſolving by thy gracious aſſiſtance, to reſt contented with whatſoever thou in thy wiſdom appointeſt for *him*. Let *him* ſay with good old *Ely*, *It is the Lord, let him do what ſeemeth him good*; or with holy *Job*, *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord*. Thou knoweſt, O Lord, the weakneſs and frailty of our nature, and therefore be pleaſed to comfort *him* in this bed of ſickneſs, and eſtabliſh *him* with the light of thy countenance again, and grant that no repining thoughts may add fewel

to

to the fire, and increaſe *his* ilneſs or diſorder, or diſcompoſe *his* duty towards thee, or *his* neighbour; but help *him* rather to think wherein *he* hath offended thee, and careſully to amend it; to ſet *his* affections on things above, and not on things below, and to lay up for *himſelf* treaſures in Heaven, even the treaſures of a good life, which no diſaſters or calamities ſhall ever be able to take from *him*. Grant this, O heavenly Father, for the alone merits of thy Son Jeſus Chriſt our Lord.

¶ *A Prayer for a Perſon, that by any calamitous Diſaſter hath broken any of his Bones, or is very much bruiſed and hurt in his Body.*

From Mr. Jenks. O Lord moſt high, the all-diſpoſing God, Thou haſt taught us, that *affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground*; that it does not come by chance, without thy appointment, but is the meſſenger diſpatch'd on thy errands, who haſt an overruling hand in all the Diſaſters that befal us, whatever is the immediate occaſion of our hurts: And thou art juſt in all thou bringeſt on us; and tho' *judgments are far above out of our ſight*, yet we know, *that they are right*, and that it is in *very faithfulneſs that thou afflicteſt us*. And, *why then*

ſhould a living man complain, a man for the puniſhment of his ſins? Let theſe conſiderations prevail with thy ſervant to ſubmit to thy hand, and not contend with thee; make him to reſolve to bear the effects of thy diſpleaſure, and to conſider it as the juſt deſert of his Sins, *if a worſe thing had happen'd unto him.* O, our God, give him patience and ſtrength, and grace proportionable to this great trial; and enable him ſo to demean himſelf under it, that after the affliction is over, he may find cauſe to ſay, *It was good for him to be afflicted.* Thou that haſt torn and ſmitten, thou art able to heal, and bind up his ſores; O, wilt thou remember him in his low eſtate, out of that mercy of thine, which endures for ever: Help him to find out what has provoked thee, ſo to ſtretch out thine hand againſt him. O that *he may ſearch, and try his ways, and turn to thee, and bring forth fruits meet for repentance*; and for his ſake who was wounded for our Tranſgreſſions, and bruiſed for our iniquities, forgive and heal his ſoul that hath ſinned againſt thee; and in thy good time, repair the breaches made in his body alſo, that he may perfectly recover of this ſad calamity,

(* *and his disjonted bones be ſet together again, or thoſe*

* This Clauſe to be omitted, when no Bones are out of joint or broken.

that

that are broken may rejoyce, by being made whole.

We know, O Lord, if thou wilt thou canſt heal theſe bones (*or this body*) which thou haſt vexed. O may it be thy gracious pleaſure, to work ſo wonderfully for thy ſervant, and glorify thy power and mercy in his help and recovery; or however thou ſhalt think fit to diſpoſe of this *vile body*, grant him, O God, a mind entirely reſigned to thy will, and ſatisfied with thy dealings; and make this ſad diſpenſation, which is ſo grievous for the time, gracious in the iſſue. O make it the meſſenger of thy love to his ſoul, and the happy means of converting and ſanctifying it, and ſo prepare it for thee, that it may be fit to receive all thy ſaving mercies, in Jeſus Chriſt. *Amen.*

¶ *A Prayer for a Perſon that lies under an arreſt of Death, by any (ſuch-like) ſad accident.*

From Biſhop Taylor. O Moſt gracious Father, Lord of Heaven and Earth, Judge of the living and the dead; behold thy ſervants running to thee for pity and mercy, in behalf of our ſelves, and this thy ſervant, whom thou haſt ſuddenly ſmitten with thy rod. If it be thy will, preſerve *his* life, that there may be place for *his* repentance and reſtitution: O ſpare *him* a little,

little, that *he* may recover *his* ſtrength before *he* go hence, and be no more ſeen. But if thou haſt otherwiſe decreed, let the miracles of thy compaſſion, and thy wonderful mercy ſupply to *him* the want of the uſual meaſures of time, and the periods of repentance, ~~and the trimming of *his* Lamp.~~ And let the greatneſs of the calamity move thee to pardon thoſe defects and degrees of unreadineſs, which may have cauſed this accident upon thy ſervant. Lord, ſtir up in *him* a great and effectual contrition, that the greateſt of *his* ſorrow and hatred againſt ſin, and the zeal of *his* love to thee, may in a ſhort time do the work of many days. And thou who regardeſt the heart, and the meaſures of the mind, more than thoſe of time, be pleaſed to reſcue the ſoul of thy ſervant, from all the evils *he* hath deſerv'd, and all the evils *he* fears; that in the ſongs of eternity it may be reckon'd among thy glories, that thou haſt redeemed this ſoul from the danger of eternal death, and made *him* partaker of the gift of God, eternal life, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *A*

¶ *A Prayer for a Perſon that is lame in his Sickneſs.*

O Almighty God, who *art eyes to the blind, and feet to the lame, who makeſt ſore, and bindeſt up*: Have pity, we entreat thee, on thy ſervant, who is likewiſe lame *in his ſickneſs.* Help *him* in this *his* diſtreſs, and bleſs, we pray thee, the means made uſe of for *his* Cure, that *he* may again *walk and not faint.* Make *him* ſenſible of thy deſign in viſiting *him* with this affliction; cauſe *him* to remember, how in *his* ſtrength and vigour, *he* has walked after *his* own counſels, and the deſires of *his* own heart: And let *him* ſee that thou haſt lift up thy hand againſt *him*, for this very purpoſe, that *he* may learn to walk more humbly with thee, and turn *his* feet to thy Teſtimonies. O be gracious unto thy ſervant, and heal *him* of what is ſuch an hindrance to *him*, as to keep *him* from (*getting his daily bread*) or *enjoying the comforts of Life and frequenting thy holy Temple.*) Deliver *him* from the painful and uneaſy confinement *he* is under, and grant *him* again the liberty of going to thy houſe, and worſhipping thee in thy ſanctuary, with the *voice of joy and praiſe.* But, O Lord, not our will, but thine be done. Thou knoweſt better what is good for us, than we our ſelves, and

'tis

'tis in wiſdom that thou afflicteſt us. Help therefore thy ſervant to caſt *his* burden on thee, who wilt never ſuffer *him* to be moved. Give *him* patience that *he* may bear *his* pains without murmuring, and wait the time of *his* deliverance from them, without uneaſineſs; ſatisfy *him* of thy care over *him*, and thy tender regard to *him*; and in thy good time reſtore *him* to the perfect uſe of *his* Limbs again, that we thy ſervants together with *him*, may give thanks in the great congregation, for thy kindneſs to *him*, in making the lame walk, for Jeſus Chriſt his ſake. *Amen.*

¶ *A Prayer for a Perſon that is afflicted with grievous Pains of his Body.*

O Lord thou art a merciful God, and doſt not afflict willingly nor grieve the children of men; but when the neceſſity of our caſe calls for ſharp applications, thou chaſtiſeſt us for our profit, that we may be partakers of thy holineſs. Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt *him* out of thy Law. O that it may be in ſuch mercy to the ſoul of thy ſervant, that thy hand is ſo hard upon *him* at preſent! Now that thou haſt caſt *him* into thy furnace, O that it may be a means to purge out his droſs, and ſo fit *From Mr. Jenks.*

him for thy uſe and ſervice! O that *he* may learn ſuch things in this ſchool of affliction, as may ſtand *him* in ſtead, and do *him* good for ever.

But thou, O Father of mercies! and God of all comfort, who knoweſt our frame, and how little it is that we can endure, tho' it be ſo much that we deſerve, yet be pleaſed, in the midſt of Judgment to remember mercy, and do thou either make his ſufferings leſs, or thy grace in *him*, and *his* patience and ſpiritual ſtrength, greater than all *his* ſufferings. O take the load off from *him*, or lighten it to *him*, or enable *him* to bear what thou art pleaſed to lay upon *him*. Lord, all *his* deſire is before thee, and *his* groaning is not hid from thee; O regard *his* affliction, when thou heareſt *his* cry: Enter not into judgment with *him*, nor deal with *him* after *his* ſins, but according to thy mercy remember thou *him*, for thy goodneſs ſake in Jeſus Chriſt. O gracious Father, ſanctify to *him* what thou haſt laid upon *him*, that the preſent affliction may have a comfortable iſſue, and work for *him* a more exceeding and eternal weight of glory. O do thou ſupport and bear *him* up under it, 'till it ſhall pleaſe thee to leſſen *his* pains, and grant *him* eaſe, to the joy and comfort of thy ſervant, and to the

glory

glory of thy name: And however thou ſhalt deal with *him*, let *him* not repine at thy dealings, nor ſin ſo as to charge thee fooliſhly. Make *him* ſenſible, that thou doſt nothing but what is moſt juſt and fit to be done; yea, nothing but what thy ſervant ſhall once have cauſe to bleſs and praiſe thee for doing; and let this conſideration teach and help *him* to glorify thee in the time of *his* viſitation, by *his* humble ſubmiſſion to thy will, *his* patient abiding of thy hand, and *his* faithful reformation under it; that thou mayeſt return with the viſitations of thy love, and reſtore eaſe and comforts to *him*, and ſhew *him* the joy of thy ſalvation, for thine own mercies ſake, in Jeſus Chriſt. *Amen.*

¶ *A Prayer for one that is Bed-rid.*

O Lord our God, who art the Father of mercies, and the God of all comfort, our ſtrength in time of trouble, and who haſt mercy on thine afflicted! Have pity, we entreat thee, on this melancholy and forlorn condition of thy ſervant. Thou haſt long ſince confined *him* a priſoner to *his* bed, and ſeemeſt to have paſſed ſentence on *him*, that *he* ſhall never come down from this bed, on which *he* is gone up. O do thou be pleaſed to ſweeten this confinement to

him! ſupport *his* ſpirits, which are apt to droop under it; refreſh *his* mind, which is apt to be uneaſy and melancholy at the thought of it. Do thou make *his* bed for *him*, that it may be eaſy and comfortable to *him*. Cauſe *him* to remember thee, and meditate on thee, in the night-watches. Give ſleep to *his* eyes, and ſlumber to *his* eye-lids, that ſo *his* bed may comfort *him* under *his* confinement to it, and eaſe *his* complaint of being always in it; make *him to commune with his own heart*: Let *him* make this advantage of *his* ſolitude, *to ſearch and try his ways*, calmly to date within *himſelf* the manner of *his* acting, that ſo *he* may ſee in what *he* hath done amiſs, and may turn unto *him*, with all *his* heart and ſoul. Let this affliction be a means to prepare *him* for the enjoyment of thy preſence, in which is fulneſs of joy; and let *him* be the more patient under it for that reaſon. Meke *him* thankful that thou haſt by this means kept *him* from the company of thoſe whoſe evil communication might have corrupted *him*, and haſt taken *him* out of a world, by whoſe ſnares and temptations *he* might have been prevail'd with to forſake thee, and turn from the way of thy commandments; that thou haſt taken this way to ſecure *him* to thy ſelf, and make *him* a par-

partaker of thy joy. And, O grant that *he* may not by murmuring and repining hinder this thy desire, being fulfilled in *him*. But that *he* may make such use of the leisure and opportunity *he* hath now given *him*, as to make *his* peace with thee, and be fitted for the enjoyment of thine inheritance with the Saints in light, for Jesus Christ his sake. *Amen.*

¶ *A Prayer for a Woman in the time of her Travail.*

O Most mighty Lord, who hast given us innumerable Pledges of thy love, and encouraged us to trust in thee for ever, and to expect with quiet and patient minds the issue of thy wise and good providence: We most humbly commend thy servant, in this her extremity, to thy care and blessing; beseeching thee to give her a gracious deliverance, and to ease her of the burden wherewith she labours. We our selves are Monuments of that mercy, which we beg of thee. Thou broughtest us into this world, and didst unloose the bands wherewith we were swadled in our mother's womb. We have also had long experience of thy readiness to succour us, and to do us good ever since, many times beyond our hopes, and always beyond our deservings. We dare not but commit our selves, and every thing belong

From Bp. Patrick.

ing unto us, moſt heartily into thy hands; remembring that thou haſt the ſame power and goodneſs ſtill, by which we came into the light of the living. We cannot deſire to be better provided for, than as thy infinite wiſdom judgeth moſt convenient for us; unto that we refer our ſelves, beſeeching thee (if it be thy good pleaſure) that her deliverance may be as ſpeedy as her cries unto thee; or her patience as great and long as her pains. Thou who ripeneſt the fruits of the earth, and then giveſt us the gathering of them to our comfort; blaſt not, we beſeech thee, the fruit of the womb; but bring it to maturity, and deliver it ſafe into thy ſervant's hands, as a new pledge of thy goodneſs to her, to be an inſtrument of thy glory, and a future comfort and bleſſing to thy ſervant, who travails in ſo much pain, with it now. Or if thou haſt otherwiſe determin'd, Lord, give her grace to ſubmit to thy holy will, and to reſt ſatisfied in thy wiſe appointments, and never to diſtruſt thy goodneſs and care over her. Hear us, O Father of mercies, and pardon hers and all our Offences, and pity our infirmities: Make us more thankful for what we have received, and more fit for the bleſſing which we now requeſt; and prepare us for all thy future mer-

mercies, either in this life, or in the next; through thy infinite love and compaſſion declared to us, in Chriſt Jeſus our Lord. *Amen.*

¶ *A Prayer for Grace and Aſſiſtance for a Woman under the Tryals and Sorrows of Child-bed.*

O Father of mercies! what thanks can we worthily give unto thee for thy unſpeakable goodneſs to this thy ſervant, and her helpleſs babe, and for the wondrous things which thou haſt done for her ſoul? For the pangs and ſorrows of death compaſſed her, and ſhe found trouble and ſorrow: The mouth of the Pit was open'd, and ready to ſhut it ſelf upon her; but thou haſt graciouſly aſſwaged thoſe pains, and wrought deliverance, and turn'd her ſorrows into joys; when ſhe cried, thou anſweredſt her, and ſtrengthnedſt her with ſtrength in her ſoul. *From Mr. Kettlewel.*

Lord, we will ever adore and magnify thy mercy, which dealt ſo lovingly with her, and praiſe thy truth and faithfulneſs, which have not ſuffered *thy* promiſes, or *her* hopes to fail. We will never forget how mindful thou haſt been of the low eſtate of thine hand-maid; for ſhe hath felt thy power, O bleſſed God! in her greateſt weakneſs, and has been enabled there-

by above her ſtrength. She has taſted thy goodneſs in the midſt of all her piercing pangs and ſorrows; for thou didſt comfort and ſupport her under them, and didſt meaſure them out to her, according as ſhe could bear them; and in tender pity didſt deliver her ſoul from death, and ſend her eaſe, yea haſt turned her ſorrows into joys, when ſhe could bear no more.

Perfect, good Lord, that deliverance to her which thou haſt moſt graciouſly begun, and let her not be loſt, after the wonders which thou haſt already done for her.

Continue her patience, O Father! and her humble dependance on and comfortable hope in thee, under any farther pains and accidents of her child-bed. Support her ſpirits under them, and if thou pleaſeſt, carry her ſafely thro' the ſame, and raiſe her up again in thy due time. Thy mercy and power are ſtill the ſame, and will be the ſame for ever: Oh! let them ſtill be ſhewn for her recovery, as they've been already for her delivery; let them be ſhewn upon her, that ſhe may ſtill praiſe thee more and more; and becauſe ſhe places her ſafety in thy love and care, and puts her hope and truſt in thee.

But if in thy paternal providence, whereunto we pray ſhe may willingly commit her

her ſelf, Thou haſt determin'd otherwiſe concerning her, thy bleſſed will, O, our God, be done. Diſpoſe her, either to life or death, as thou pleaſeſt, only in both to thy mercy; and whether living or dying, let her ſtill pleaſe thee, and be thou her portion. Oh! perfect her repentance, and purge away all her ſins, and give her patience whilſt ſhe lives, and peace when ſhe dies, and after that the happineſs to ſee thy face in a bleſſed eternity, which thou haſt prepared and promiſed to all that truly fear thee, through Jeſus Chriſt our Lord. *Amen.*

¶ *If the Child be living, this may be added.*

PReſerve likewiſe her tender Child, O Father of mercies, and let its own weakneſs, and our cries, commend it to thy bleſſed care (* preſerve it to be regenerated, and born again by baptiſm, and thereby made thine own child by adoption, which is infinitely a greater bleſſing both to it and its parent, than thy making it her child).

* *This to be omitted, if the Child is baptized.*

Keep it alſo afterwards in health and ſafety, and as it increaſes in years and ſtature, let it withal increaſe in wiſdom, and in thy fear. We beg not for it wealth or great-

greatneſs, but wiſdom to know and ſerve thee. For, O Lord, we do not deſire life, either for our ſelves or it, but that we may live to thee, and grow in daily love and thankfulneſs for all thy mercies, and in faith and patience, and all holy obedience, which may fit us all for ever to enjoy thee, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

¶ *A Prayer for a ſick Child.*

Viſitation Office. O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; look down from Heaven, we humbly beſeech thee, with the eyes of mercy upon this child, now lying upon the bed of ſickneſs: Viſit him, O Lord, with thy ſalvation; deliver him in thy good appointed time from his bodily pain, and ſave his ſoul for thy mercies ſake; that if it ſhall be thy good pleaſure to prolong his days here on earth, he may live to thee, and be an Inſtrument of thy glory, by ſerving thee faithfully, and doing good in his generation; or elſe receive him into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reign-

reigneth with thee and the Holy Ghoſt, ever one God, world without end.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead: We call upon thee for this child, and as thou haſt promiſed by thy well beloved Son, ſaying, *ask and ye ſhall have; ſeek and ye ſhall find; knock and it ſhall be opened unto you*; ſo give now unto us that ask; let us that ſeek, find; open the gate unto us that knock, that the child may enjoy the everlaſting benediction of thy heavenly grace, and may come to the eternal kingdom, which thou haſt promiſed by Chriſt our Lord. *Amen.* *Common-Prayer-Book, beſt Companion.*

DEfend, O Lord, this thy child with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy ſpirit more and more, until he come unto thine everlaſting Kingdom. *Amen.*

LOrd pity the troubles and weakneſs of this poor child, and pity our ſorrows who are afflicted with it, and for it. Eaſe it of its pains, and ſtrengthen it when it lies ſtrugling for life. *From Mr. Kettlewel.*

Raiſe

Raise it up again, if it may please thee, to grow in years and stature, and in wisdom and thy fear, and thereby to comfort us, and glorify thee.

We believe, O Almighty Father, that thou knowest best what is fit, both for it and us, and will do what is best for both, and therefore we leave it to thee, to dispose of, as thou pleasest. But whether it be to life or death, let it be thine in both, and either preserve it to be thy true and faithful Servant here on Earth, or take it to the blessedness of thy Children in the Kingdom of Heaven, thro' our Lord and Saviour Jesus Christ. *Amen.*

¶ *A Prayer for Persons troubled in Mind, or in Conscience.*

Visitation-Office. O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, [and makest *him* to possess *his* former iniquities]; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we thro' patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that

and of all his transgressions particularly his last dreadful crime that has brought him to his present unhappy state

that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, (and heal all *his* diſtempers.) Break not the bruiſed reed, nor quench the ſmoaking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from the fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, thro' the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

¶ *Another for the ſame, or for one under deep melancholy and dejection of Spirit.*

O Moſt good and gracious Lord, thou knoweſt our frame, and art a God full of compaſſion to pity and relieve thy Servants, under their trouble and oppreſſion. Look down, we humbly pray thee, with thy wonted pity, and remember in tender mercy, the work of thy hands, our diſconſolate Friend, this troubled ſoul, that is even diſtracted in ſuffering thy Terrors: Thy wrath lies hard upon *him*, and all thy waves are gone over *him*; they diſturb *his* peace, oppreſs *his* mind, and make *him* unfit rightly to uſe *his* reaſon, or diſcharge *his* duty. O thou that ſpakeſt the winds *From Mr. Jenks.*

winds and waves into obedience and calmneſs, ſettle and quiet *his* diſcompoſed thoughts; ſpeak peace and ſatisfaction to *his* troubled mind, and give *him* comfort and ſure confidence in the ſenſe of thy pardon and love. Lord, help *his* unbelief, and increaſe *his* Faith. Tho' *he* now walks in the valley and ſhadow of death, let *thy rod and thy ſtaff comfort him.* Let *him* truſt in the name of the Lord, and ſtay upon *his* God. In the multitude of the thoughts and ſorrows, that *he* hath in *his* heart, O let thy comforts come in to refreſh *his* ſoul. Be thou pleaſed, Lord, to deliver and eaſe *him* of the load, that lies upon *his* ſpirit: And let in a beam of thy heavenly light to ſcatter and diſpel all the clouds and darkneſs, in which *his* mind is wrapt up. O direct to the means moſt proper for *his* help, and bleſs and proſper them ſo, that they may be effectual to promote *his* recovery, out of this ſad and doleful eſtate. Incline *his* ears to wholeſome counſels, and faſhion *his* heart to receive due impreſſions: O gracious Father, pity *his* frailty and forgive *his* ſin: Heal *him*, O Lord, both in ſoul and body, and rebuke *his* diſtemper ſo, that *his* diſquieted ſoul may return to its reſt. O raiſe *him* up, and make *him* whole; yea, make haſte, O Lord, to ſhew ſuch mercy upon

upon *him*, even for thine own mercies ſake, in Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

DEfend *him*, O moſt gracious Father, from diſhonouring thee and *his* religion, by diſtruſting thy goodneſs, and calling thy loving-kindneſs in queſtion towards thoſe that are ſincerely bent to pleaſe thee. *From Biſhop Patrick.*

Remove all troubleſome Imaginations from *him*, and give *him* a clear underſtanding of thee and of *himſelf*, that no cauſeleſs fears and jealouſies may overwhelm *him*, nor *his* heart ſink within *him*, from any unprofitable ſadneſs and dejections of Spirit. Compoſe therefore, we beſeech thee, *his* broken and diſturbed thoughts, quiet *his* troubled and diſorder'd mind, and appeaſe all the ragings and tumults of *his* ſoul, by a ſweet ſenſe of thy tender mercies, and of the love of thy Son Jeſus Chriſt to mankind. Keep *him* from making any raſh judgments and concluſions of *himſelf*, and much more from charging thee fooliſhly; and give *him* ſo much light and judgment, amidſt all the darkneſs and confuſion of *his* thoughts, that *he* may not think *himſelf* forſaken by thee, but rather that *he* may firmly believe, that if *he* does the beſt *he* can, thou

thou requireſt no more of *him*. And good Lord, enable *him* to look beyond theſe clouds, to that bleſſed place whither *his* Saviour is gone before, in which there is no darkneſs at all; and (in an humble hope of coming to the ſame place where he is) to content *himſelf* with any condition, whilſt *he* is here, ſo far remote from that Region of light and glory.

Hear us, moſt merciful and loving Father, and hide not thy ſelf from our prayers. Strengthen the weak and feeble endeavours of this thy ſervant; ſupport *his* fainting ſpirit, and cauſe it humbly to hope in thee for ever. Confirm and eſtabliſh ev'ry good thought, deſire, and purpoſe, which thou haſt wrought in *him*; perfect that which thou haſt begun; make *him* to grow in wiſdom, faith, love, and willing obedience: Conduct *him* hereafter ſo eaſily and ſteadily, ſo peaceably and quietly, ſo chearfully and ſecurely in thy ways, that *he* may glorify thee whilſt he lives, and when *he* comes to be remov'd from this troubleſome world, may reſign *his* ſoul into thy merciful hands, with a pious confidence and holy hope of a joyful reſurrection to come, thro' the merits of thy Son Jeſus Chriſt our Lord.

¶ *A Prayer for one under Fears and Doubts, as to the Goodneſs of his ſpiritual Condition, or that is under perplexing Thoughts and Scruples about his Duty.*

O Lord our God, we come unto thee in behalf of this thy Servant, whoſe ſoul is caſt down and diſquieted within him, by reaſon of the fear he has of not being in thy favour, and not accepted by thee. He queſtions whether he has not all along preſumed on the goodneſs and ſafety of his Condition, without having any reaſon for it. And for this the ſorrows of his heart are enlarged, and he is brought very low. To thee therefore we cry on his account, that thou wouldeſt be pleaſed to hear him ſpeedily, and bring his ſoul out of priſon. Remove from him, we entreat thee, all frighful apprehenſions, all perplexing doubts and ſcruples about his duty, which will either hinder him from doing it at all, or make him do it heavily and with a troubled mind. Let him not indulge his fears as a ſign of tenderneſs of ſpirit, and the fruits of thy grace, but rather let him labour againſt 'em, as his ſpiritual diſeaſes, or as Satan's temptations. *From Mr. Kettlewel.*

O make him ſatisfy'd and ſettled in a right underſtanding of all good things, and careful in the obſervance of them, and do

thou expel by the light of thy countenance all theſe miſts of darkneſs which cloud and obſcure his ſoul, that he may not unneceſſarily be dejected and diſtruſtful of himſelf, or diſhonourably jealous of thee. Deliver him from all his offences that may provoke thee to hide thy face from him, and make him ſo much a ſtranger to peace and comfort, and cauſe him to be delighted with doing thy will, and to place his chief ſatisfaction in acting ſo as is moſt agreeable to thee, thro' Jeſus Chriſt our Lord.

¶ *A Prayer for one who is afflicted with a prophane miſtruſt of Divine Truths, and blaſphemous Thoughts.*

From Mr. Kettlewel. O Moſt gracious God, who by the power of thy ſpirit, art only able to cure our ſickneſs, and overcome the unrulineſs of our minds; protect this thy ſervant, we humbly and earneſtly entreat thee, againſt all prophane doubts and miſtruſts of thy truths, and againſt all blaſphemous thoughts and ſuggeſtions about divine things, which either his own melancholy and diſorder'd fancy, or the buſy and wicked adverſary, are ready to repreſent and ſuggeſt to him.

Never ſuffer them, O God, to ſtagger and weaken his faith, nor to hinder or clog his practiſe, nor if thou pleaſeſt, by their weari-

wearisome conflicts, to be a pain and burden to his life. Preserve him, not only from the sin, but if it may seem good to thy fatherly wisdom, from the temptation too, and from the trouble and sorrow of them.

But if it be thy blessed will to continue these prophane and terrifying thoughts for his tryal and humiliation; Lord, make him sensible, and comfort his disturbed heart with the sense thereof, that it will not be imputed as a sin to him, to be tempted therewith, but to yield to the temptation: Convince him that in thy sight he is not guilty of the same, whilst he neither believe, nor gives place to them; not altering or abating either his faith or his practise thereupon. Let him know that these distrustful and blasphemous thoughts are the enemies sin, who to try and tempt him, studiously and wickedly suggests them; not his, who instead of hearkning thereto, and complying therewith, immediately resists them as soon as he perceives them, and casts them out with horror and indignation.

Oh that during this tryal he may learn to depend entirely upon thee, without whom he can do nothing, that as often as these prophane thoughts are thrown into

his mind, he may find grace to overcome them, and without the leaſt allowance or delay, to throw them out again, and that he may learn to bear with himſelf, and to ſhew patience under them, as under ev'ry other affliction and tryal of thy ordering, truſting to thy grace to aſſiſt him, and to thy mercy to accept him, whilſt he is humbly labouring under the ſame, and to thy goodneſs to rid him of them in thy due time, for our dear Lord and only Saviour Jeſus Chriſt's ſake. *Amen.*

¶ *A Prayer for one under the dread of God's Wrath and everlaſting Damnation.*

O Almighty God, the aid of all that need, and the helper of them that flee to thee for ſuccour; accept, we beſeech thee, the Prayers that we now put up for this thy ſervant, labouring under the diſmal apprehenſions of thy wrath. O, who may ſtand in thy ſight when once thou art angry! his fleſh trembles for fear of thee, and he is afraid of thy judgments. He is not able to bear up under the thoughts of thy diſpleaſure, that thy mercy is clean gone, and that thou wilt ſhew him favour no more.

But do not thou, O God, enter into judgment with him; make him ſenſible, that

that tho' the wages of ſin be death, yet the gift of God is eternal life: That thou hateſt the death of a ſinner, and art not willing that any ſhould periſh; that thou always puniſheſt leſs than we deſerve, and in the midſt of judgment remembreſt mercy: Oh do thou ſet this home on his mind, that ſo he may be brought off from his diſtruſt of thy mercy, and thinking his ſins are unpardonable by thee. For his ſake who ſuffered on the Croſs, and made thee a full, perfect and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, deliver him from thy wrath, and from everlaſting damnation. Hide not thy face from him, but revive his ſoul with a ſenſe of thy love, and the hopes of thy pardon, and obtaining the joy of thy ſalvation; that ſo he may be raiſed again from this dejection he is now afflicted with, and may ſhew with gladneſs what thou haſt done for his ſoul; all which we humbly beg for Jeſus Chriſt's ſake. *Amen.*

¶ *A Prayer for a Lunatick.*

O Lord, the only wiſe God, thou giveſt underſtanding, and takeſt it away as thou pleaſeſt; and thou art holy and righteous in all that ever thou doſt, though

the reaſon and meaning of many of thy works is unknown to us, yet ſtill thou knoweſt well what thou haſt to do: And we muſt be dumb, and not open our mouths, when it's thy doing. The ſtroaks which thou haſt laid on thy poor creature would be juſt upon any of us; and we muſt acknowledge it owing wholly to thy mercy, that it is any better with us: But in tender compaſſion of his pitiable condition, we take upon us to beg thy merciful relief in his behalf; for thou, Lord, that giveſt ſenſe and diſcretion, canſt as eaſily renew them when impair'd; and thou that madeſt thy ſervant out of nothing, canſt alſo bring him to uſe his reaſon aright as he ought.

O diſpel the clouds in which now his ſoul is wrapt up, that he may come to a good underſtanding of himſelf, and a right mind. Reduce and heal his craz'd and diſorder'd underſtanding, ſettle and quiet his paſſions, pacify and compoſe his fancy and imagination. Have pity, we beſeech thee, O Lord, upon him, and impute not unto him any thing that is now ſaid or done amiſs by him: But in mercy paſs it by as if it had not been ſaid or done at all.

O that

O that thou wouldeſt direct to ſome means for help in this caſe! and make him tractable to the uſe of remedies, and willing and ready to comply with the advice of his friends, till he ſhall be in a better capacity to manage and help himſelf. And where no means will reach to work the Cure; thou that canſt open the doors which are barr'd againſt us, and art never at ſuch a loſs but thou knoweſt how to deliver: O reveal thy glorious Arm to bring ſalvation from above, and command that deliverance which is out of our proſpect to ſee effected. That thy name may have all the glory of ſuch thy great and wonderful mercy in Jeſus Chriſt. *Amen.*

¶ *A Prayer for natural Fools or Mad-men.*

O Almighty and moſt merciful Father, pity, we entreat thee, *From Mr.* Kettlewel.
this thy poor creature who knows not his own wants, nor how to ask for thy mercies: But as he is not capable of doing things to pleaſe thee, ſo let nothing which he doth offend thee. He is ſtill as an infant, O God, not arrived to the uſe of reaſon: Oh deal with him as thou doſt with them, and as ſuch admit him into

the Kingdom of Heaven (* He has been received for thy child in baptiſm, and has done nothing ſince to forfeit the claims of mercy and bliſs made over to him therein, and belonging to that relation;) O let them be fulfilled and made good to him in their time.

* *Omit this Clauſe in the Caſe of Madmen who have been mad ſince they came to the uſe of Reaſon.*

And as his want of underſtanding unfits him to do any thing for thee, ſo doth it likewiſe to do any thing for himſelf; and therefore he needs to have the more done for him by thee, and by the good inſtruments of thy providence. Oh let thy care, good Lord, ſupply the want of his own. Give thy holy Angels charge to him as they do to helpleſs Children. Give thy Saints, and thoſe who are any way concern'd with him, the inclination to be Underſtanding, and Eyes, and Feet, and Hands to him, as to one who is as if he had none of theſe of his own, but wants to have them ſupply'd out of thy proviſion; and do thou in thy wiſdom prevent thoſe Evils which he can't foreſee, and put thoſe by which he wants underſtanding to remove; eſpecially, O Lord, keep him from doing any thing that is miſchievous, either to others, or to himſelf.

Oh,

Oh, thou who art found of them that ſeek thee not; ſhew mercy to this thy ſervant, who extremely needs thee, tho' he can't ſeek unto thee; thou, O Lord, knows his Want, though he is inſenſible and ignorant of them: And tho' he cannot ſpeak for himſelf, yet his wants ſpeak and cry aloud for him. Oh hear their cry, which calls to thee for pity. Hear us for him who is not able to ask for himſelf, and grant him thy ſpecial care at preſent, and thy peace at the laſt, thro' the merits and mediation of thy dear Son our only Saviour Jeſus Chriſt. *Amen.*

¶ *A Prayer for a ſick Perſon, when there appeareth ſome hope of Recovery.*

WE caſt down our ſelves before thee, O Father of mercies, and God of all comfort, to implore thy grace and favour towards this thy ſervant, who ſtill lies under thy hand in great weakneſs of body. We thank thee, O Lord, that he (or ſhe) is no weaker; but tho' he be brought very low, we have ſome hope that thou wilt raiſe him up again. Bleſſed be thy goodneſs that he is not gone down in ſilence, and hath not made his bed in the duſt, bleſſed be thy goodneſs. *From Biſhop Patrick.*

O thou

O thou preſerver of Men, who haſt begun to revive and quicken him again; go on to perfect that which belongs to his Cure, and forſake not the work of thy own Hands. Repair all the decays in his outward Man, that his mind may alſo recover its former ſtrength, to praiſe and bleſs thy goodneſs to him.

And viſit him in the mean time with thy heavenly Conſolation from above. Fill him with comfortable thoughts of thy Love, and of the tender compaſſionate Care which our Lord Jeſus takes of all his afflicted ſervants. Endue him ſtill with more patient ſubmiſſion to thy Will, and enable him both quietly to wait upon thee, till thou haſt finiſh'd his Recovery, and alſo to continue ſtedfaſtly reſolv'd to ſerve thee more faithfully with his reſtored ſtrength, through Jeſus Chriſt our moſt bleſſed Saviour and Redeemer; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *A Prayer for a ſick Perſon when there appeareth ſmall hope of Recovery.*

O Father of Mercies and God of all Comfort, our only help in time of need: We fly unto thee for Succour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon him, O Lord, and the more the outward Man decayeth, ſtrengthen him, we beſeech thee, ſo much the more continually with thy grace and holy ſpirit in the inner Man. Give him unfeigned repentance for all the errors of his life paſt, and ſtedfaſt faith in thy Son Jeſus, that his ſins may be done away by thy mercy, and his pardon ſealed in heaven, before he go hence and be no more ſeen. We know, O Lord, that there is no Word impoſſible with thee, and that if thou wilt thou canſt even yet raiſe him up, and grant him a longer continuance amongſt us. Yet for as much as in all appearance the time of his diſſolation draweth near, ſo fit and prepare him, we beſeech thee, againſt the hour of Death, that after his departure hence in peace, and in thy favour, his ſoul may be receiv'd into thine everlaſting kingdom, through the merits *Viſitation-Office.*

merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

From Bp. *Taylor.* O Lord God, there is no number of thy days, nor of thy mercies, and the ſins and ſorrows of thy ſervant are alſo multiplied. Lord look upon him with much mercy and pity; forgive him all his ſins, comfort his ſorrows, eaſe his pain, ſatisfy his doubts, relieve his fears, inſtruct his ignorances, ſtrengthen his underſtaning, take from him all diſorders of ſpirit, weakneſs and abuſe of fancy. Reſtrain the malice and power of the ſpirits of Darkneſs, and ſuffer him to be injur'd neither by his ghoſtly Enemies, nor his own infirmities, and let a holy and a juſt peace, the peace of God, be within his Conſcience.

Lord preſerve his ſenſes till the laſt of his time, ſtrengthen his faith, confirm his hope, and give him a never-ceaſing Charity to thee our God, and to all the world; ſtir up in him a great and proportionable Contrition for all the evils he hath done, and give him a juſt meaſure of patience for all he ſuffers; give him prudence, memory, and conſideration, rightly to ſtate the accounts of his ſoul, and do thou remind him of all his duty, that when it ſhall pleaſe thee

thee that his ſoul goes out from the priſon of his body, it may be received by Angels, and preſerved from the ſurprize of evil ſpirits, and from the horrors and amazements of new and ſtrange Regions, and be laid up in the boſom of our Lord, till at the day of thy ſecond coming, it ſhall be reunited to the body, which is now to be laid down in weakneſs and diſhonour, but we humbly beg, may then be raiſed up with glory and power for ever, to live and behold the face of its dear Redeemer, in thoſe bleſſed and everlaſting Manſions, which thou haſt promiſed to give to all true and faithful Chriſtians, for the ſake of thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *A commendatory Prayer for a ſick Perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *Brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb that was ſlain *Viſitation-Office.*

ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the Fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Litany for a ſick Perſon, at the time of departure.*

From Biſhop Andrews. O God the Father of Heaven,
Have mercy upon *him.*
Keep and defend *him.*
O God the Son, Redeemer of the World,
Have mercy upon *him.*
Save and deliver *him.*
O God, the Holy Ghoſt, proceeding from the Father and the Son,
Have mercy upon *him.*
Strengthen, and comfort *him.*

O holy,

O holy, bleſſed, and glorious Trinity,
Have mercy upon *him.*

Remember not, Lord, *his* offences: call not to mind the offences of *his* Forefathers: but ſpare *him*, good Lord, ſpare thy Servant, whom thou haſt redeemed with thy precious blood, and be not angry with *him* for ever.

From thy wrath, and heavy Indignation; from the fear of Death; from the guilt and burthen of *his* Sins, and from the dreadful Sentence of the laſt Judgment;

Good Lord, deliver him.

From the ſting and terrors of Conſcience; from the danger of Impatience, Diſtruſt, or Deſpair; and from the extremity of Sickneſs, Anguiſh or Agony, that may any way withdraw *his* mind from thee;

Good Lord, deliver him.

From the bitter pangs of eternal Death; from the gates of Hell; from the powers of Darkneſs; and from the illuſions and aſſaults of our Ghoſtly Enemy;

Good Lord, deliver him.

From all danger, and diſtreſs; from all terrors, and torments; from all pains, and puniſhments, both of the Body, and the Soul;

Good Lord, deliver him.

By

By thy manifold and great Mercies; by the manifold and great Merits of Jeſus Chriſt thy Son; by his Agony and bloody Sweat; by his ſtrong Crying, and Tears; by his bitter Croſs, and Paſſion; by his mighty Reſurrection, and glorious Aſcenſion; by his effectual and moſt acceptable Interceſſion, and Mediation; and by the Graces, and Comforts of the Holy Ghoſt;

Good Lord, deliver him.

In this time of Extremity; in *his* laſt, and greateſt need; in the hour of Death; and in the day of Judgment;

Good Lord, deliver him.

We Sinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to be *his* defender and keeper; to remember *him* with the favour thou beareſt unto thy People, and to viſit *him* with thy Salvation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſave, and deliver *his* ſoul from the power of the Enemy, and to receive it to thy Mercy; and to give *him* a quiet, and joyful departure;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be merciful, and to forgive all *his* ſins and miſdeeds, which at any time of *his* Life *he* hath committed againſt thee;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee not to lay to *his* charge, what in the luſt of the Fleſh, or in the luſt of the Eyes, or in the pride of Life, *he* hath committed againſt thee;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee not lay to *his* charge, what in the fierceneſs of *his* wrath, or in vain and idle words, *he* hath committed againſt thee;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to make *him* partaker of all thy Mercies, and Promiſes in Chriſt Jeſus;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to vouchſafe *his* ſoul the eſtate of Joy, Bliſs, and Happineſs, with all thy bleſſed Saints, in thy heavenly Kingdom;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to grant *his* Body reſt and peace, and a part in the bleſſed Reſurrection of Life and Glory;

We beſeech thee to hear us, good Lord.

Son of God, we beſeech thee to hear us.

O Lamb of God, that takeſt away the ſins of the World;

Grant him *thy Peace.*

O Lamb of God, that takeſt away the ſins of the World;

Have mercy upon him.

O Saviour of the World, } as p. 132, 133.
Unto thy gracious, }

¶ *Forms of recommending the Soul to God, in her departure from the Body.*

From Biſhop Coſins. INto thy merciful Hands, O Lord, we commend the Soul of this thy ſervant, now departing from the body: Acknowledge, we meekly beſeech thee, a work of thine own Hands, a Sheep of thine own Fold, a Lamb of thine own Flock, a Sinner of thine own Redeeming. Receive *him* into the bleſſed Arms of thy unſpeakable Mercy, into the ſacred Reſt of everlaſting peace, and into the glorious Eſtate of thy choſen Saints in Heaven. *Amen.*

God the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghoſt, who hath infuſed his Grace into thee; be now, and evermore thy defence, aſſiſt thee in this thy laſt trial, and bring thee into the way of everlaſting Life. *Amen.*

Chriſt that redeemed thee with his Agony and bloody Death, have mercy upon thee,

thee, and ſtrengthen thee in this Agony of Death. *Amen.*

Chriſt Jeſus that roſe the third day from Death, raiſe up thy body again in the Reſurrection of the Juſt. *Amen.*

Chriſt that aſcended into Heaven, and now ſitteth at the right hand of God, bring thee to the place of eternal Happineſs and Joy. *Amen.*

God the Father, preſerve and keep thee; God the Son, aſſiſt and ſtrengthen thee; God the Holy Spirit, defend and aid thee; God the Holy Trinity, be ever with thee; that thy Death may be precious in the ſight of the Lord, with whom thou ſhalt live for evermore. *Amen.*

I.

O Holy and moſt gracious Jeſus, we humbly recommend the ſoul of thy ſervant into thy hands, thy moſt merciful hands: Let thy bleſſed angels ſtand in miniſtry about thy ſervant, and defend him from the violence and malice of all his ghoſtly enemies, and drive far from hence all the ſpirits of darkneſs. *Amen.* *From Bp. Taylor.*

II.

Lord receive the ſoul of this thy ſervant: Enter not into judgment with him; ſpare him whom thou haſt redeem'd with thy moſt precious blood, and deliver him (for

whoſe ſake thou didſt ſuffer Death) from all evil and miſchief; from the crafts and aſſaults of the Devil; from the fear of Death, and from everlaſting Death. *Amen.*

III.

Lord impute not unto him the follies of his youth, nor any of the errors and miſcarriages of his life; but ſtrengthen him in his agony, and carry him ſafely thro' his laſt diſtreſs. Let not his faith waver, nor his hope fail, nor his charity be diſorder'd; let him die in peace, and reſt in hope, and riſe in glory. *Amen.*

IV.

Lord, we know and believe aſſuredly, that whatſoever is under thy cuſtody cannot be taken out of thy hands, nor by all the violencies of Hell robbed of thy protection: Preſerve the work of thy hands; reſcue him from all evil, and let his portion be with the Patriarchs and Prophets, with the Apoſtles and Martyrs, and all thy holy Saints, in the arms of Chriſt, in the boſom of felicity, and the Kingdom of God for ever.

O Saviour of the World, who by thy Croſs and precious Blood, haſt redeemed us; ſave and help this thy departing Servant, we beſeech thee, O Lord. *Amen.* Un-

UNto thy gracious Mercy and Protection we commit *him*. O God the Father, bleſs *him* and keep *him*. O God the Son, make thy Face to ſhine upon *him*, and be gracious unto *him*, O God the holy Ghoſt, lift up thy Countenance upon *him*, and give *him* thy Peace, both now and evermore. *Amen.*

¶ A Conſolatory Form of Devotion that may be uſed with the Friends or Relations of the Deceaſed.

SOrrow not, Brethren, for them which are aſleep, even as others who have no hope.

For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him, 1 Theſ. 4. 13, 14.

It is the Lord, let him do what ſeemeth him good, 1 Sam. 3. 18.

The Righteous is taken away from the Evil to come, Iſa. 57. 1.

Tho' the Righteous be prevented with Death, yet ſhall he be in reſt.

For honourable Age is not that which ſtandeth in length of time, nor that is meaſured by number of Years.

But Wiſdom is the gray hair unto Men, and an unſpotted Life is old Age. *

He pleaſed God and was beloved of him, ſo that living among Sinners he was tranſlated.

Yea ſpeedily was he taken away, leſt that wickneſs ſhould alter his Underſtanding, or deceit beguile his Soul, Wiſd. 4. 7, 8, 9, 10, 11.

* *Precious in the ſight of the Lord is the Death of his Saints*, Pſal. 116. 13.

Yea bleſſed are the Dead which die in the Lord, even ſo ſaith the Spirit, for they reſt from their Labours, Rev. 14. 13.

MOſt juſt art thou, O God, in all thy dealings with us, and *our puniſhment is leſs than our iniquities deſerve*; and therefore we deſire to ſubmit with all humility and patience to this ſad diſpenſation of thy divine providence. Be pleaſed ſo to ſanctify it to this family, that at the breach thou haſt made, thy grace and mercy may enter in, and more abundantly flow upon thy ſervants. Thy property it is to bring good out of evil: O turn that Evil which is now befallen this houſe, to the good and benefit of ev'ry one of us, that ſo we may be able to ſay from happy experience, That *the houſe of mourning is better than the houſe of feaſting*, while the death of our brother (thro' thy bleſſing) ſhall conduce and miniſter to our ſpiritual advantage.

Let

Let the ſight of his change make us the more mindful of our own, and the ſenſe of our loſs make us cleave the more cloſely to thee our God. Let the remembrance of his virtues make us follow his example, and the hope we have of his being bleſſed; cauſe to *preſs* (with the more earneſtneſs) *towards the mark for the prize of the high calling of God, in Chriſt Jeſus.*

Thou knoweſt, O Lord, the weakneſs and frailty of our nature, and therefore, we beſeech thee to give thy ſervants, who are more nearly concern'd in this ſad affair, a conſtant ſupply of thy good ſpirit, to enable 'em to bear it with that humility, patience, reſignation, and ſubmiſſion to thy divine will, as becometh the goſpel of Jeſus Chriſt. O that no repining thoughts may ariſe in their hearts to diſcompoſe their duty towards thee, or towards their neighbour; but help 'em rather to think wherein they have offended thee, and carefully to amend it; to place their affections more ſtedfaſtly on thoſe unmoveable things which are above, and freely to reſign all their thoughts and deſires unto thee; ſaying with holy *Job*, *The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.* And let the death of thy ſervant ſtrike us all with ſuch a lively ſenſe of our mortality, as

may cauſe us ſo thoroughly to dye to ſin, and live to grace, as that when we dye to nature, we may be alive to God, through Chriſt, and reſt in him, as our hope is this our brother doth.

We evidently ſee before our eyes, *that death is the end of all men*; Grant us therefore grace that are living to lay it to heart: So lay it to heart as to deſpiſe the world, *to abhor that which is evil, and cleave to that which is good*; to delight in thy word, to ſtudy thy will, to obſerve thy law, to ſeek thy favour, and to take the beſt courſe, and all poſſible care to promote thy honour, and our own and others ſalvation; that ſo when *we go the way of all the earth, we may have thy preſence go along with us*, and give us reſt eternal in Heaven.

And regard, O Chriſt, the importunate deſires of thoſe thy ſervants, who long for thy appearing, and night and day with reſtleſs ſupplications, ſighs and tears, do humbly and heartily pray and ſue for it.

Hear them, we intreat thee, and according to thy laſt moſt gracious promiſe, to thy militant Church, *Come Lord Jeſus, come quickly*; that ſo we with all thy holy ones, may together be glorified in ſoul and body, and enjoy a moſt perfect and endleſs bleſſedneſs, by *being with thee where thou art*, to behold thy glory for ever and ever!

N. B.

N. B. The Two following Prayers are to be inſerted, after the Prayer for the ſick Penitent, *pag.* 79.

A Prayer for one that is hardned *and* impenitent.

LORD God Almighty, who art *the Father of our Spirits*, and who *turneſt the Hearts of Men as thou pleaſeſt*; *who haſt Mercy on whom thou wilt have Mercy, and whom thou wilt thou hardneſt?* Let thy merciful Ears be open, we humbly beſeech thee, to the Supplications which we now offer to thy Divine Majeſty in the behalf of this thy Servant, who appears utterly inſenſible of *his* Sin and Folly, and on whom all means to lead *him* to Repentance ſeem hitherto vain and ineffectual. Take from *him*, we humbly entreat thee, all ignorance and hardneſs of Heart: Remove from *him* all Prejudice againſt, and contempt of thy ſacred Word, and thoſe that are the Miniſters of it: Let *him* no longer make a mock of *his* ſin, but be ſenſible that the Wiſdom he has hitherto gloried in is the greateſt and moſt dangerous Folly. Open thou *his* Eyes, that he may *ſee the wonderful things of thy Law.* Shew thy Mercy upon *him*, and grant *him* thy ſalvation. Convince

him

him of *the ſinfulneſs of ſin*, and the Vanity and Madneſs as well as Danger of his paſt ways.

His Underſtanding, we fear, is now darkned, and *his* Heart hardned thro' the deceitfulneſs of ſin. O do thou enlighten *his* dark Mind, and take from it that Veil which now hinders it from ſeeing and diſcerning the Beauty of thy Holineſs, and the Lovelineſs of thy Majeſty. Take from *him* this *ſtony Heart*, *and give him an Heart of Fleſh.* Awaken *his* ſlumbering and inattentive Soul, that it may delight in things agreeable to its Nature, and be employ'd in things that make for its everlaſting Peace. O give *him* Underſtanding and *he* ſhall live.

'Tis the unhappineſs of a long living in, and being accuſtomed to ſin, that we are not ſoon made ſenſible of our Errors, nor eaſily made to know them. 'Tis the Pride of our Natures to be loth to acknowledge our Faults, and to confeſs our ſins. But let thy Grace, O our God, teach us to deny this ungodly Luſt. Do thou pull down in us all high and vain Imaginations which exalt themſelves. Cruſh and ſuppreſs all proud Thoughts and haughty Opinions of our ſelves. Give us all, and particularly thy Servant, whom we are now interceeding

ing for, a ſenſe of our own Vileneſs. Give us an unfeigned Repentance for all the Errors of our Life paſt; that being caſt down thou may'ſt raiſe us up, and become merciful to us miſerable Sinners. Let us all find by bleſſed Experience, that we grow in Grace, and that thy Commandments are not grievous to us, that every thing in thy Service is more eaſie, and that what formerly was a burden to us, is now pure Pleaſure and Delight to our Souls; that our Hearts may be eſtabliſh'd unblameable in Holineſs at the coming of our Lord Jeſus Chriſt. *Amen.*

A Prayer for a Perſon condemn'd to die.

O Moſt juſt and holy Lord God, who bringeſt to light the hidden things of Darkneſs, and by thy juſt and wiſe Providence, doſt bring ſin to Shame and Puniſhment; diſappointing the hopes of wicked Men; viſiting their ſins upon them in this preſent Life, that thou mayſt deter others from the evil of their Ways, and ſave their Souls in the Day of our Lord Jeſus: O Lord! in mercy look down upon this thy Servant, who now is before thee to confeſs thy Juſtice in making *him* a ſad Example to others. *He* with ſorrow and ſhame confeſſes, it would be juſt with thee, Dr. *Inet.*

thee, ſhould Death eternal be the Wages of *his* ſins, and everlaſting ſorrow the recompence of *his* Iniquity. He has, we confeſs, O Lord! ſlighted thy Mercy, and abuſed thy Goodneſs, and has therefore no reaſon to expect any other than to be made an everlaſting ſacrifice to thy Juſtice. When thou haſt by the Miniſtry of thy Word, and Interpoſition of thy Providence call'd *him* to Repentance, *he* has ſtop'd *his* Ears, and ſlighted thine Admonitions. O! how juſt therefore would it be now with thee to ſtop thine Ears, and not to hear *him* in this Day of Trouble, when Diſtreſs and Anguiſh is come upon *him!* How oft has *he* made a mock of thy tender Offers of Grace and Mercy? How juſt would it therefore be with thee to mock now *his* Calamity is come upon *him*, and when thy juſt Judgments have overtaken *him*? *He* confeſſes that *he* hath hardned *his* Heart, notwithſtanding all thy Importunities to *him* to repent and live: That *he* has ſtill gone on from one Wickedneſs to another, with Greedineſs acting over the Works of Darkneſs, and even hating to be reformed: That *he* has notoriouſly broken *his* Baptiſmal Vows and Engagements, and thereby given Encouragement to the Enemies of our moſt Holy Faith to blaſpheme

and

and ſpeak ill of it: And that on theſe accounts he has nothing to expect but that thou ſhouldſt deal with *him* according to *his* ſins, and reward *him* according to the multitude of *his* Offences. But thou, O God! haſt been pleaſed to declare, that with thee is Mercy and plenteous Redemption: That thou willeſt not the Death of a ſinner, but rather that *he* ſhould repent and live. Thou haſt ſo loved the World, that thou gaveſt thy only begotten Son, that whoſoever would believe in him ſhould not periſh, but have everlaſting Life. O let not *him*, whom we are now commending to thy Mercy, for ever periſh and be loſt. Tho' *he* be one of the chiefeſt of ſinners, yet for thine own ſake, who delighteſt in ſhewing Mercy, for thy Son's ſake who came on purpoſe to call ſinners to Repentance, and ſhed even his Blood for the remiſſion of ſins: Have mercy upon a poor Wretch, that owns he deſerves eternally to die. Pardon and forgive *him*, and let *him* find Mercy in this *his* time of need. Pardon, we earneſtly entreat thee, *his* wilful and *his* heedleſs Follies, *his* Errors and *his* crying and notorious ſins; particularly that for which *he* is now to die. O Lord! thou God of Mercy, who art abundant in Goodneſs, have pity on the Work of thine own

own Hands: Look not on *him* as *he* is polluted with his own ſins, and made a partaker of other Mens: But have a reſpect to *him* thro' his Merits, who came to take away the ſins of the World. Bury *his* ſins in his Grave, and however they may riſe in this World, to ſhame *him*, let them never riſe in that which is to come, to condemn *him*; and whatever *he* ſuffers here, let *him* be bleſſed hereafter, among them, whoſe Unrighteouſneſs is forgiven, and whoſe ſin is covered. However Men may in the execution of Juſtice, and to deter others from being guilty of the like Wickedneſs, kill *his* Body: Let neither *his* Body nor *his* Soul be deſtroy'd in Hell, but let *both* be eternally ſaved, for *Jeſus Chriſt* his ſake, who died to ſave ſinners. *Amen.*

The

The Miniſtration of Publick Baptiſm of Infants, to be uſed in Churches.

¶ *The People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays, and other Holy-days, when the moſt number of People come together; as well for that the Congregation there preſent may teſtifie the receiving of them that be newly Baptized into the Number of Chriſt's Church; as alſo becauſe in the Baptiſm of Infants, every Man preſent may be put in remembrance of his own Profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar Tongue. Neverthelefs (if Neceſſity ſo require) Children may be Baptized upon any other Day.*

¶ *And note, That there ſhall be for every Male-child to be Baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be Baptized, the Parents ſhall give knowledge thereof over Night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his Diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure Water) and ſtanding there, ſhall ſay,*

Q. HAth this Child been already Baptized or no?

¶ *If they anſwer,* No ; *then ſhall the Prieſt proceed as follows.*

DEarly beloved, foraſmuch as all Men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous Mercy he will grant *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively Member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave *Noah* and his Family in the Ark from periſhing by Water, and alſo didſt ſafely lead the Children of *Iſrael* thy People through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the River *Jordan*, didſt ſanctifie

ctifie water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies that thou wilt mercifully look upon *this Child*; waſh *him*, and ſanctifie *him* with the Holy Ghoſt, that *he* being delivered from thy wrath, may be received into the Ark of Chriſt's Church; and being ſtedfaſt in Faith, joyful through Hope, and rooted in Charity, may ſo paſs the waves of this troubleſom World, that finally *he* may come to the Land of everlaſting Life; there to reign with thee world without end, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son; ſaying, ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the

eternal Kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay.*

Hear the Words of the Goſpel written by St. *Mark*, in the 10th Chapter, at the 13th Verſe.

THEY brought young Children to Chriſt, that he ſhould touch them; and his Diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. Verily, I ſay unto you, Whoſoever ſhall not receive the Kingdom of God as a little Child, he ſhall not enter therein. And he took them up in his Arms, put his Hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel, the words of our Saviour Chriſt, that he commanded the Children to be brought unto him; how he blamed thoſe that would have kept them from him, how he exhort-

ed

ed all Men to follow their Innocency. Ye perceive how by his outward Gesture and Deed he declared his good will towards them; for he embraced them in his Arms, he laid his Hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his Mercy, that he will give unto *him* the Blessing of eternal Life, and make *him partaker* of his everlasting Kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy Grace and Faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our

Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe,*

DEarly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctifie *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed alſo in his Goſpel, to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the Devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOſt thou in the name of this Child renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal

carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOſt thou believe in God, the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin *Mary*; that he ſuffered under *Pontius Pilate*, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; And from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then be Baptized in this Faith?

Anſw. That is my deſire.

Miniſter.

WIlt thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old *Adam* in *this Child* may be ſo buried, that the new Man may be raiſed up in *him*. *Amen*.

Grant that all carnal Affections may die in *him*, and that all things belonging to the ſpirit may live and grow in *him*. *Amen*.

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the Devil, the World, and the Fleſh. *Amen*.

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen*.

ALmighty and everlaſting God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed

out

out of his moſt precious ſide both water and blood, and gave commandment to his Diſciples, that they ſhould go teach all Nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the Child into his Hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they ſhall certifie him that the Child may well endure it) he ſhall dip it in the Water diſcreetly and warily, ſaying.

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *But if they certifie that the Child is weak, it ſhall ſuffice to pour Water upon it, ſaying the foreſaid Words,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then*

¶ *Then the Priest shall say,*

WE receive this Child into the Congregation of Christ's Flock * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* lives end. *Amen.*

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved Brethren, that *this Child is* regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling,*

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses,

As

As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil, *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit; to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old Man, and utterly aboliſh the whole body of ſin, and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers, this Exhortation following,*

FOraſmuch as *this Child* hath promiſed by you *his* ſureties, to renounce the Devil and all his works, to believe in God, and to ſerve him; ye muſt remember that

it

it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear ſermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lord's Prayer, and the ten Commandments in the vulgar Tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this Child* may be vertuouſly brought up to lead Godly and a Chriſtian Life; remembring always, that Baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *Then ſhall he add and ſay,*

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar Tongue, and be further in-

instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are Baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the XXXth *Canon, first published in the Year* MDCIV.

The Miniſtration of Private Baptiſm of CHILDREN in Houſes.

¶ *The Curates of every Pariſh ſhall often admoniſh the People that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their Birth, or other Holy-day falling between, unleſs upon a great and reaſonable Cauſe, to be approv'd by the Curate.*

¶ *And alſo they ſhall warn them, that without like great Cauſe and Neceſſity, they procure not their Children to be baptized at home in their Houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt, let the Miniſter of the Pariſh (or in his Abſence, any other lawful Miniſter that can be procured) with them that are preſent call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then the Child being named by ſome one that is preſent, the Miniſter ſhall pour Water upon it, ſaying theſe Words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy Holy

Spirit; to receive him for thine own Child by Adoption, and to incorporate him into thy Holy Church. And we humbly beſeech thee to grant, that as he is now made partaker of the Death of thy Son, ſo he may be alſo of his Reſurrection: And that finally with the reſidue of thy Saints he may inherit thine everlaſting Kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the Child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed.*

FINIS.